Fourteen Lessons On Raja Yoga

Swami Sivananda

FOURTEEN LESSONS
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SRI SWAMI SIVANANDA

Born on the 8th September, 1887, in the illustrious family of Sage Appayya Dikshitar and several other renowned saints and savants, Sri Swami Sivananda had a natural flair for a life devoted to the study and practice of Vedanta. Added to this was an inborn eagerness to serve all and an innate feeling of unity with all mankind.

His passion for service drew him to the medical career; and soon he gravitated to where he thought that his service was most needed. Malaya claimed him. He had earlier been editing a health journal and wrote extensively on health problems. He discovered that people needed right knowledge most of all; dissemination of that knowledge he espoused as his own mission.

It was divine dispensation and the blessing of God upon mankind that the doctor of body and mind renounced his career and took to a life of renunciation to qualify for ministering to the soul of man. He settled down at Rishikesh in 1924, practised intense austerities and shone as a great Yogi, saint, sage and Jivanmukta.

In 1932 Swami Sivananda started the Sivanandashram. In 1936 was born The Divine Life Society. In 1948 the Yoga-Vedanta Forest Academy was organised. Dissemination of spiritual knowledge and training of people in Yoga and Vedanta were their aim and object. In 1950 Swamiji undertook a lightning tour of India and Ceylon. In 1953 Swamiji convened a 'World Parliament of Religions'. Swamiji is the author of over 300 volumes and has disciples all over the world, belonging to all nationalities, religions and creeds. To read Swamiji's works is to drink at the Fountain of Wisdom Supreme. On 14th July, 1963 Swamiji entered Mahasamadhi.

PREFACE

The fourteen elementary lessons on Raja Yoga are meant for the seeker who said, 'Yoga is my ideal, but I know not whether it is a kind of mystic esoterism of the psyche, or a process of acquiring supernatural feats coveted by early mortals.' Here is, consequently, a comprehensive, clear and succinct exposition of the wonderful, *psycho-analytical* and highly *rational* system of Raja Yoga, which goes a long way to dispel wrong notions of its true nature, and emphasises its extraordinary value in the emolument of true happiness and an integral development of the personality of man.

Here is found an enumeration of Patanjali's octagonal system which begins with ethical discipline and ends with the final dissolution of individual perception in the cosmic consciousness-whole. Auxiliary notes have been added to this to specify the qualifications required of a Yogic student, the diet to be chosen, the process of harmonising the mental modifications, etc. Added to these is an exposition of the Philosophy of Om which provides a basis for the practice of concentration and meditation.

To refresh your memory and to help summarise each lesson, questions have been given at the end of every lesson.

No impossible methods are advocated herein. No one need forsake his or her avocation to pursue the path of Yoga. No sectarian doctrine hovers round its objectives. No allegiance is demanded to a particular cult. The science of Raja Yoga is universal, it is applicable to all. Here indeed is shown the way to live a full and happy life to one's own personal advantage and usefulness to others.

—THE DIVINE LIFE SOCIETY

INTRODUCTION TO YOGA

WHAT IS YOGA?

Yoga is complete life. It is a method which overhauls all aspects of the human personality. Yoga is a system of integral education, education not only of the body and the mind or the intellect, but also of the inner spirit.

Yoga shows you the marvellous method of rising from evil to good, and from goodness to holiness and then to eternal divine splendour. Yoga is the art of right living. The Yogi who has learned the art of right living is happy, harmonious, peaceful and free from tension.

Yoga is a science perfected by ancient seers of India, not merely of India, but of humanity as a whole. It is an exact science, a perfect, practical system of self-culture.

A WAY OF LIFE

Yoga does not require turning away from life. It demands transformation and spiritualisation of life. Yoga is primarily a way of life, not something which is divorced from life. Yoga is not forsaking an action, but is efficient performance in the right spirit. Yoga is not running away from home and human habitation, but a process of moulding one's attitude to home and society with a new understanding.

YOGA IS UNIVERSAL

Yoga is for all and is universal. It is not a sectarian affair, but a way to God and not a creed. The practice of Yoga is not opposed to any religion or any sacred church. It is purely spiritual and universal and does not contradict any one's sincere faith.

Yoga is not a religion, but an aid to the practice of the basic spiritual truths in all religions. Yoga can be practised by a Christian or a Buddhist, a Parsee, a Mohammedan, a Sufi or an atheist. To be a Yogi means to abide continuously in God and to live at peace with men. Yoga is union with God, union with all. God dwells in all.

YOGA IS NOT A PHYSICAL EXERCISE

The idea of the novice that Yoga constitutes physical exercises or mere postures and Pranayama, etc., is an error. These have nothing to do with real Yoga. There are considered to be aids in Yoga practice.

Most people do not have access to Yoga beyond its physical level, because the true Yoga demands intense personal discipline, coupled with intense thinking under the guidance of an able teacher. Yoga promises superphysical and spiritual blessing. It becomes unattractive to a common man who clamours for immediate fruits and worldly prosperity.

PREREQUISITES FOR YOGIC LIFE

Moral purity and spiritual aspiration are the first steps in the path of Yoga. One who has a calm mind, faith in the words of his preceptor and the scriptures, who is moderate in eating and sleeping, and who has intense longing for deliverance from the wheel of births and deaths is a qualified person for the practice of Yoga.

An aspirant in the path of Yoga should have faith, energy, cheerfulness, courage, patience, perseverance, sincerity, purity, lack of despondence of mind, dispassion, aspiration, concentration, serenity, self-restraint, truthfulness, non-violence and non-covetousness.

An austere and simple life is indispensable for Yoga. The foundation of Yoga is self-control. Discipline is the essence of Yoga, discipline of body as well as discipline of the mind.

In the practice of Yoga, there is a reversal of the normal outgoing activity of the mind. Steadiness of mind is essential for a reversal of the normal outgoing activity of the mind. Unless the mind is first made steady and brought under complete control, it will not be possible to change its course to the opposite direction.

THE FOUR PATHS

The four main paths for God-realisation are Karma Yoga (the path of selfless service), Bhakti Yoga (the path of devotion), Raja Yoga (mystical Yoga) and Jnana Yoga (the Yoga of knowledge). Karma Yoga is suitable for a man of active temperament, Bhakti Yoga for a man of devotional temperament, Raja Yoga for a man of mystical temperament and Jnana Yoga for a man of rational and philosophical temperament.

Karma Yoga is the way of selfless service and exercise of the will. Bhakti Yoga is the path of exclusive devotion to the Lord and exercise of the emotions. Raja Yoga is the way of self-restraint. Jnana Yoga is the path of wisdom and exercise of the intellect and reason. Will consecrates all activities through complete surrender to God. The intellect realises the glory and majesty of the Lord. The emotion experiences the bliss of divine ecstasy. The three eternal truths are: Jnana, Karma and Bhakti. God is love, goodness and truth. God is experienced by the devotee as love. God is experienced by the Karma Yogi as goodness. God is experienced by the Jnana Yogi as truth.

Some maintain that the practice of Karma Yoga alone is the means of salvation. Some others hold that devotion to the Lord is the only way to God-realisation. Some believe that the path of wisdom is the sole way to attain the final beatitude. There are still others who hold that all the three paths are equally efficacious to bring about perfection and freedom.

THE YOGA OF SYNTHESIS

One-sided development is not commendable. Religion must educate and develop the whole man—his heart, intellect and hand. Only then will he reach perfection.

Man is a strange, complex mixture of will, feeling and thought. He wills to possess the objects of his desires. He has emotion; and so he feels. He has reason and so he thinks and rationalises. In some emotional element may preponderate, while in some others the rational element may dominate. Just as will, feeling and thought are not distinct and separate, so also, work, devotion and knowledge are not exclusive of one another.

In the mind, there are three defects, namely, impurity, tossing and veil of ignorance. The impurity should be removed by the practice of Karma Yoga. The tossing should be removed by worship. The veil should be torn down by the practice of Jnana Yoga. Only then Self-realisation is possible. If you want to see your face clearly in a mirror, you must remove the dirt in the mirror, keep it steady and then remove the covering also. You can see your face reflected clearly on the lake only if the turbidity is removed, if the water that is agitated by the wind is rendered still, and if the moss that is lying on the surface is removed.

Action, emotion and intelligence are the three horses that are linked to this body-chariot. They should work in perfect harmony or unison. Only then will the chariot run smoothly. There must be integral development. You must have the head of Sankara, the heart of Buddha and the hand of Janaka.

The Yoga of synthesis alone will bring about integral development. The Yoga of synthesis alone will develop the head, heart and hand, and lead one to perfection. To become harmoniously balanced in all directions is the ideal of religion. This can be achieved by the practice of the Yoga of synthesis.

To behold the one Self in all beings is Jnana, wisdom; to love the Self is Bhakti, devotion; to serve the

Self is Karma, action. When the Jnana Yogi attains wisdom, he is endowed with devotion and selfless activity. Karma Yoga is for him a spontaneous expression of his spiritual nature, as he sees the one Self in all. When the devotee attains perfection in devotion, he is possessed of wisdom and activity. For him also, Karma Yoga is a spontaneous expression of his divine nature, as he beholds the one Lord everywhere. The Karma Yogi attains wisdom and devotion when his actions are wholly selfless. The three paths are in fact, one in which the three different temperaments emphasise one or the other of its inseparable constituents. Yoga supplies the method by which the Self can be seen, loved and served.

BENEFITS OF YOGA PRACTICE

Life today is full of stress and strain, of tension and nervous irritability, of passion and hurry. If man puts into practice a few of the elementary principles of Yoga, he would be far better equipped to cope with his complex existence.

Yoga brings perfection, peace and lasting happiness. You can have calmness of mind at all times by the practice of Yoga. You can have restful sleep and increased energy, vigour, vitality, longevity and a high standard of health. You can turn out efficient work within a short space of time and have success in every walk of life. Yoga will infuse new strength, confidence and self-reliance in You. The body and mind will be at your beck and call.

Yoga brings your emotions under control and increases your power of concentration at work. Yoga disciplines, gives poise and tranquillity and miraculously rebuilds one's life. The Yoga way of life deepens man's understanding and enables him to know God in relationship with Him.

Yoga leads the way from ignorance to wisdom, from weakness to strength, from disharmony to harmony, from hatred to love, from want to fullness, from limitation to infinitude, from diversity to unity, and from imperfection to perfection. Yoga gives hope to the sad and the forlorn, strength to the weak, health to the sick and wisdom to ignorant.

Through Yogic discipline, mind, body and the organ of speech work together harmoniously. For a Yoga practitioner, a new outlook, a new health, a new awareness and a new philosophy rush in and vividly transform his life. Lust for power, material greed, sensual excitement, passion for wealth, selfishness and lower appetites have drawn man from his true life in the spirit into the materialistic life. He can regain his lost divine glory if he practises, in right earnest, the principles of Yoga. Yoga transmutes animal nature and raises him to the pinnacle of divine glory and splendour.

SPIRITUAL GROWTH IS GRADUAL

It is within the power of everybody to attain success in Yoga. What is wanted is sincere devotion, constant and steady practice. Spiritual growth is gradual. There is progressive evolution. You should not be in a feverish to accomplish great Yogic feats or enter into the superconscious state in two or three months.

The senses have to be thoroughly subjugated. Divine virtues have to be cultivated and evil qualities eradicated. The mind has to be controlled thoroughly. The task is a stupendous one and it is uphill work. You will have to practise rigorous austerity and meditation and wait patiently for the results. You will have to ascend the ladder of Yoga step by step. You will have to march in the spiritual path stage by stage.

A NOTE OF CAUTION

After attaining perfection in Yoga, one can enter the world if he is not affected even a bit of unfavourable, hostile currents of the world. Many persons enter the world before perfection in Yoga to demonstrate their minor powers in the name of working for the uplift of the world and for fame. They have been reduced to a level worse than that of a worldly man.

If a Yogi is not careful, if a Yogi is not well established in the preliminary practices of Yama, Niyama, he is unconsciously swept away from his ideal by temptation. He uses his powers for selfish ends and suffers a hopeless downfall. His intellect becomes blind, perverted and intoxicated. His understanding becomes clouded. He is no longer a divine Yogi. He becomes a black magician or Yogic charlatan. He is a black sheep within the fold of Yogis and is menace to the society at large.

Many people are attracted to the practice of breath control and other Yogic exercises, as it is through Yoga that psychic healing, telepathy, thought-transference and other great powers are obtained. If they attain success, they should not remain there alone. The goal of life is not 'healing' and 'powers.' They should utilise their energy in attaining the highest.

Yoga is not for attaining powers. If a student of Yoga is tempted to attain powers, his further progress is seriously retarded and he has lost the way. The Yogi who is bent upon attaining the highest superconscious state must reject psychic powers whenever they come. Only by rejecting these powers can one attain success in Yoga.

Do not stop spiritual practices when you get a few glimpses and experiences. Continue the practice until you attain perfection. Do not stop the practice and move about in the world. Examples are not lacking. Numerous persons have been ruined. A glimpse cannot give you safety.

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Fourteen Lessons On
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Lesson One

WHAT IS YOGA?

1. Salutations to Sadguru and Maharshi Patanjali, the exponent of Raja Yoga.

2. Now then an exposition of Raja Yoga.

3. Raja Yoga is restraint of the waves or thoughts or modifications of the mind.

4. Yoga is union with the Lord or the Supreme Soul.

FRUITS OF YOGA

5. Yoga brings physical and mental efficiency.

6. Yoga gives good concentration, good health, balance of mind and peace of mind.

7. Yoga bestows liberation from the wheel of births and deaths.

8. Yoga confers immortality, eternal bliss, freedom, perfection, perennial joy and everlasting peace.

9. 'Raja Yoga' means 'King of Yogas,' because it directly concerns with the mind.

THE THREE GUNAS

10. The mind is made up of three qualities, viz., Sattva, Rajas and Tamas.

11. Sattva is purity, goodness, harmony, light and wisdom.

12. Rajas is passion, action and motion.

13. Tamas is inertia, darkness and ignorance.

14. Internal fight is going on between Sattva and Rajas-Tamas.

15. Convert Tamas into Rajas through work and Rajas into Sattva through meditation.

16. Sadhana or Abhyasa is any spiritual practice that helps the aspirant to concentrate his mind and realise God.

17. Sadhaka means an aspirant or Yoga student who does Sadhana or Yogabhyasa.

18. God exists. He is omnipotent, omniscient and omnipresent. He is Indweller, Inner Ruler, Creator, Protector.

19. God is truth. God is love. God is wisdom. God is peace. God is infinity. God is eternity. God is immortality. God is beauty. God is purity. God is perfection. God is freedom.

THE UNIVERSAL SUBSTRATUM

20. God is the exquisite taste in Vimto, Orange. He is the strength in an acrobat. He is the fragrance in the jessamine. He is the intelligence in mind.

21. He gives light and power to the intellect, the Prana or the energy, and the senses.

22. He dwells in your heart. He is in you, and you are in Him.

23. He is closer to you than your breath in the nose, than your jugular vein.

24. He pumps blood in your arteries. He converts food into chyle and blood.

25. He opens and shuts your eyelids.

26. There is an urge in everybody to attain perfection, freedom and immortality. This indicates that God exists.

27. Peace, Immortality and eternal bliss can be obtained in God alone.

28. Who has created this body and mind? Who directs the mind? Who protects the child in the womb? He is God, Lord of Nature.

29. He is Saktiman or Sakta, who rules over Sakti (energy or nature).

30. Who keeps order in this universe? Who has divided the seasons? Look at the sky. Who is the Creator of the sun, moon and stars? He is God.

PRELIMINARY SADHANA

31. Get up at 4 a.m. This period is favourable for meditation.

32. The mind is refreshed now. The external atmosphere is calm.

33. You can sit on Padma Asana (lotus pose) or any comfortable pose.

34. You can sit on a chair or an easy chair and meditate. But do not allow sleep to overpower you.

35. Concentrate on the space between the two eyebrows (Trikuti or Bhrukuti) with closed eyes.

36. Salute to your Guru or Yoga Teacher first.

37. Have a sitting for 10 minutes and gradually increase the period to half or one hour.

38. Recite mentally Om Om Om.

39. Associate the ideas of infinity, eternity, immortality, eternal bliss and supreme peace with Om.

40. The mind will run, but bring it back again and again to the point or centre.

QUESTIONS

1. What is Yoga?
2. What is Raja Yoga?
3. What are the fruits of Yoga?
4. What are Sattva, Rajas and Tamas?
5. What is Sadhana?
6. Who is a Sadhaka?
7. Give some proofs for the existence of God?
8. What is the nature of God?
9. What are the poses for meditation?
10. How long to meditate?
11. What is Trikuti?

Lesson Two

QUALIFICATIONS OF A YOGIC STUDENT

1. The Yogic student must have faith and devotion to Guru and Lord.

2. He must have faith in the teachings of his Guru and in Yogic scriptures.

3. He must have intense aspiration and dispassion.

4. Faith, aspiration and dispassion are the three important qualities of a Yogic student.

5. Non-violence, truthfulness and celibacy are the three fundamental virtues.

6. The Yogic student must be gentle, simple, humble and noble.

7. He must be free from crookedness, cunningness, diplomacy, double-dealing, harshness, rude nature, greed and egoism.

SELFLESSNESS AND COSMIC LOVE

8. He must have the spirit of selfless service. He must serve the poor and the sick. He must share whatever he has with others.

9. He must have cosmic love. He must love all. He must have all-embracing love. He must cultivate this again and again.

10. He must be serene. The Divine Light will dawn in a serene mind only.

11. He must be non-violent, truthful and non-covetous.

12. He must adapt the golden medium or the middle path.

PURITY AND SELF-RESTRAINT

13. He must observe perfect celibacy or he must lead a well-regulated, disciplined life. He must be moderate in everything.

14. He must lead a contented life.

15. He must have perfect self-restraint. He must gradually discipline the senses and keep them under subjugation.

16. He must speak gently, sweetly and truthfully.

17. He must not use vulgar words or harsh words.

18. He must give up intoxicants, liquors and smoking.

19. He must take vegetarian food. There is much nutrition in milk, milk-products, nuts, etc. Animal diet excites the passion and makes the mind turbulent.

VIRTUES FOR RAPID PROGRESS

20. He must possess adaptability, courage, mercy, generosity, tolerance, patience, perseverance, sincerity and complacency.

21. He must be earnest, vigilant and diligent.

22. He must have intense faith, application, tenacity and endurance.

23. He must stick to his ideal and goal.

24. He must be ever cheerful. Cheerfulness is a powerful tonic of the mind.

25. He must have discrimination, fiery determination and firm resolve. He must stick to his resolves.

26. He must be regular in his practice. Regularity is of paramount importance for success in Yoga.

27. He must have equanimity, fortitude and forbearance.

28. He must have manliness and mannerliness.

29. His speech must agree with his thought, and his thought must agree with his action.

30. He must practise introspection and self-analysis daily.

ERADICATE EVIL QUALITIES

31. Give up backbiting and boasting.

32. Annihilate laziness.

33. Eradicate evil habits.

POSITIVE OVERCOMES NEGATIVE

34. In the early morning meditate on "courage" for ten minutes. Mentally repeat "Om Courage" when you work and move with people. Feel "I am courageous. I am becoming more and more courageous." You will gradually develop courage.

35. You can develop any virtue through meditation.

36. Concentrate on cultivating two or three important virtues such as truthfulness, mercy, humility, courage. All other virtues will cling to you by themselves.

37. *Nil desperandum.* Never despair. Be hopeful always. Persist in your practice. You will eventually succeed.

38. Positive always overcomes the negative. Develop love; hatred will vanish. Cultivate courage; timidity will disappear. This is the method of Pratipaksha Bhavana (cultivating counter-thoughts or opposite qualities).

QUESTIONS

1. What are the important qualifications of a student?
2. What are the three fundamental virtues?
3. How to develop a virtue?
4. What is the method of Pratipaksha Bhavana?

Lesson Three

YOGIC DIET

1. A diet that is wholly conducive to the practice of Yoga and spiritual progress is called Yogic diet.

2. Diet has intimate connection with the mind.

3. Mind is formed from the subtlest portion or essence of food.

INFLUENCE OF FOOD

4. One becomes purified of his inner nature by the purity of food.

5. Purification of a Sadhaka's inner nature leads to memory of the Self and Self-realisation.

6. Food plays an important part in meditation.

7. Different foods produce different effects on the compartments of the brain.

8. The food should be light, nutritious and Sattvic, for the purpose of meditation.

9. Diet is of three kinds, viz., Sattvic diet, Rajasic diet and Tamasic diet.

QUALITIES OF FOOD

10. Milk, barley, dates, fruits, vegetables, wheat, butter, honey, almonds are all Sattvic foodstuffs. They render the mind pure and calm.

11. Fish, eggs, meat, chillies, asafoetida are Rajasic foodstuffs. They excite passion.

12. Beef, wine, garlic, onions, etc., are Tamasic foodstuffs. They fill the mind with anger, darkness and inertia.

13. A Yogic student should abandon articles of food detrimental to the practice of Yoga.

SELECTION OF DIET

14. He should give up mustard, sour, hot, pungent things, asafoetida, emaciation of body by fasts, etc.

15. Havis Annam, a mixture of boiled rice and ghee is very conducive to Yogic practice.

16. Charu is highly beneficial for the practice of Yoga.

17. Rice is boiled with ghee, white sugar and milk. This is Charu.

18. Instinct or voice within will guide you in the selection of articles of diet.

19. You are yourself the best judge to form a Sattvic Yogic menu to suit your temperament and constitution.

20. The diet should be such as can maintain physical efficiency, good health and mental vigour.

21. The well-being of a man depends on perfect nutrition.

KNOWLEDGE OF DIETETICS

22. Various sorts of intestinal diseases, increased susceptibilities to infectious diseases, lack of vitality and power of resistance, rickets, scurvy, anaemia or poverty of blood, beri-beri, are all due to faulty nutrition.

23. A knowledge of the science of dietetics is essential for every man, if he wants to keep up physical and mental efficiency, good health and a high standard of vigour and vitality.

24. Milk is a perfect food by itself. It is a well-balanced food. It is an ideal food for Yogis during the practice of Pranayama.

25. Butter and sugarcandy are very beneficial for the practitioners of Pranayama. They cool the system.

26. Milk should not be boiled. It should be immediately removed from the fire, as soon as the boiling point is reached. Too much boiling destroys the vitamins and renders milk quite useless as an article of diet.

27. Chew myrobalan of the yellow variety. It is a health-giving stuff.

BE JUDICIOUS

28. Do not make sudden changes in your diet. Let the change be slow and gradual.

29. Masticate the food thoroughly. Then alone it will be readily digested, easily absorbed and assimilated in the system.

30. What is needed is a well-balanced diet, not a rich diet.

31. Give up rich diet, as it produces diseases of the liver, kidneys and pancreas.

32. You are what you eat.

33. Gluttons and epicureans cannot dream of getting success in Yoga.

34. He who takes a moderate diet, who has regulated his diet, can become a Yogi, not others.

35. Take food half-stomachful, fill a quarter of stomach with water and allow the remaining part for expansion of gas. It is moderate diet.

36. Offer the food to the Lord before you eat.

37. Do not practise Yoga immediately after a meal, nor when you are hungry.

38. Take a little milk and butter before you begin the practice.

NATURE OF FOODSTUFFS

39. Foods which increase vitality, energy, vigour, health and joy, which are delicious, bland, wholesome, substantial and agreeable, are Sattvic.

40. Foods which are bitter, sour, saline, excessively hot, pungent, dry and burning, which produce pain, grief and disease, are Rajasic.

41. Foods which are stale, tasteless, putrid, rotten and impure, are Tamasic.

42. All articles that are putrid, stale, decomposed, unclean, twice cooked, kept overnight, as well as overripe and unripe fruits should be abandoned.

43. A well-balanced diet is one in which the different principles of diet, viz., proteins, carbohydrates, fats, minerals, etc., exist in proper proportions.

EAT TO LIVE

44. He who lives to eat is a sinner, but he who eats to live is verily a saint or a Yogi.

45. Food is required to maintain body heat and to produce new cells and to make up for the wear and tear of the body.

46. Be natural and simple in eating.

47. He who meditates wants very little food.

48. Take lemon juice and honey in the morning. This gives health, energy and purifies the blood.

49. Take light meals at night. A cup of milk and some fruits will suffice. Then alone you will be able to get up in the early morning for meditation. Do not take rice at night.

50. Simple, natural, non-stimulating, tissue-building, energy-producing, non-alcoholic foods and drinks keep the mind calm and pure and help the Yogic practitioner to attain the goal of life.

51. A fruit diet is a very desirable diet for Yogis. It exercises a benign, soothing influence on the constitution. It cleanses the system. It is a positive diet.

52. Spinach, Parval, bitter gourd, Lauki (bottle gourd), Seendil, Ponnangani and Chiru Keerai, are all wholesome.

MEAT-EATING IS RUINOUS

53. Meat is not at all necessary for keeping up good health. Meat is highly deleterious to health. It gives rise to tapeworm and diseases of the kidneys. Killing of animals for food is a great sin.

54. Control of mind is very difficult for those who take meat, etc.

55. Mark how the meat-eating tiger is ferocious and the cow, elephant, that live on vegetable matter, are mild and graceful.

GENERAL HINTS

56. Take your food when the Pingala or Surya Nadi flows in right nostril. Surya Nadi is heating. It digests the food well.

57. Sleep on your left side at night. The food will be digested well.

58. Sit on Vajra Asana for ten minutes after taking food. This will digest your food well.

60. Give up oil, black gram, sour curd, roasted things, pumpkins, chillies, tamarind. Do not overload the stomach at night. If the stomach is overloaded you will sleep too much and miss your morning meditation.

61. Give up tea and coffee.

62. Eat and drink as a master.

63. Have no craving for any particular diet.

64. Do not become a slave of food and drink.

65. Do not make fuss about diet. Take simple, natural diet.

QUESTIONS

1. How food influences the condition of health?

2. What type of diet a Yogic student should take?

3. What are the food articles to be avoided?

4. Name a few Sattvic, Rajasic and Tamasic articles of foodstuff.

5. Which are the chief articles of food that are conducive to the practice of Yoga?

6. What is Mitahara? How to digest well?

7. How to know Sattvic, Rajasic and Tamasic foodstuffs?

8. Why should we take food?

9. What are the ill-effects of meat-eating?

10. Why should you not overload your stomach?

Lesson Four

MIND AND ITS CONTROL

WHAT IS MIND?

1. Mind is Atma Sakti.

2. It is through mind that God manifests as the universe.

3. Mind is made up of subtle matter.

4. Mind is a subtle force.

5. Prana vibrates on mind and mind generates thoughts.

6. Mind is a bundle of impressions, thoughts, Vasanas (desires) and cravings.

7. The seed of mind is egoism.

MODIFICATIONS OF MIND

8. Mind can do the five functions of the five senses of perception or knowledge (Jnana-Indriyas).

9. There are three Gunas or qualities, viz., Sattva, Rajas and Tamas, in the mind.

10. Lust, anger, greed, jealousy, pride, delusion, egoism, like and dislike, are waves in the mind.

11. The ever-restless mind becomes quiescent when all desires perish.

12. The mind is purified by the practice of selfless service, Japa, Tapas, right conduct or practice of Yama (self-restraint) and meditation.

13. The mind filled with Sattva is Suddha Manas or pure mind.

14. The mind filled with Rajas and Tamas is Asuddha Manas or impure mind.

15. Relaxation of mind, Japa, prayer, meditation, cheerfulness, Sattvic food, study of religious books, are necessary for keeping up mental health.

AS YOU THINK, SO YOU BECOME

16. The mind assumes the form of any object it intensely thinks of.

17. If it thinks of an apple, it assumes the form of an apple.

18. If it thinks of the form of Lord Jesus, it assumes the form of Lord Jesus.

19. As you think, so you become. This is an immutable psychological law.

20. In waking state mind has its abode in the brain.

21. In dream state it has its abode in the throat.

22. In deep sleep it rests in the heart.

MIND AND PRANA

23. 'Prana' is the connecting link between body and mind.

24. If you control Prana and sex-energy, you can control the mind.

25. If you can control the mind, you can control Prana also.

26. Through control of breath you can control the mind.

27. Cosmic mind is the universal mind of the Lord. It is superconscious mind.

28. Conscious mind operates through the brain in the waking state.

29. Subconscious mind is Chitta. All impressions are imbedded in the subconscious mind.

30. Mind can attend only to one thing at a time.

31. Practice of Pranayama helps to attain mental equipoise.

THE DIVIDING WALL

32. Mind is the dividing wall between soul and body.

33. Mind is the Commander-in-chief. The senses are soldiers.

34. Egoism, greed, jealousy, vanity, etc., are the attendants of the mind.

35. Man says, 'My mind was elsewhere; I did not see, my mind was elsewhere; I did not hear.'

36. Man sees with his mind and hears with his mind.

37. Steadying or fixing the mind on one point is called Abhyasa.

CONTROL OF MIND

38. You can control the mind through Abhyasa or practice and Vairagya.

39. You can be established in Samadhi or superconscious state only by long practice, with zeal and faith.

40. Without dispassion or non-attachment or indifference to sensual enjoyments no spiritual progress is possible.

41. Annihilate the impure mind with the help of the pure or higher mind and transcend the mind also.

42. The senses cannot do anything without the co-operation of the mind.

43. Do not try to drive away impure thoughts. The more you try, the more they will return.

44. Fill the mind with divine thoughts. The impure thoughts will gradually vanish by themselves.

45. Do not try to control the mind through violent methods. You will miserably and hopelessly fail.

46. Use the approved and intelligent methods. You can control the mind easily.

THE CAUSE FOR BONDAGE

47. The mind is at the root of Samsara or process.

48. Desire is the fuel. Thought is the fire.

49. Withdraw the fuel of desire; the fire of thought will be extinguished.

50. Mind is like an ocean; thoughts are the waves.

51. Mind is the organ of sensation and thoughts.

52. Mind thinks, intellect determines, egoism self-arrogates, subconscious mind memorises.

53. When the mind is Sattvic, calm and pure, you will get glimpses or flashes of intuition.

54. Mind and Prana are interdependent. Prana is the overcoat of the mind.

55. Wherever there is Prana, there is mind; wherever there is mind, there is Prana.

56. Waking state, dream state and deep sleep state are the states of the mind.

57. Mental actions are the real actions. Thought is the real action.

58. A Rajasic mind wants variety and new sensations. It gets disgusted with monotony.

59. Change of work is change for the mind.

60. Mind is a gatekeeper. It allows only one thought at a time to enter the factory or the mental palace.

QUESTIONS

1. What is mind?
2. How are the mind and Prana interrelated?
3. How to purify the mind?

4. How to control the mind?

5. What is the difference between the cosmic, the subconscious and the conscious mind?

6. Describe the relationship between mind and thought.

7. Where does the mind rest in the waking, dreaming and deep sleep states?

8. What is Abhyasa?

Lesson Five

THE THREE GUNAS

1. There are three Gunas or qualities in the mind, viz., Sattva, Rajas and Tamas.

2. When Sattva preponderates man is calm and serene (Santa).

3. When Rajas preponderates he is Ghora (agitated or excited).

4. When Tamas preponderates he is Moodha (dull and foolish).

5. Control Tamas through Rajas. Control Rajas through Sattva. Control Sattva by Sattva itself.

6. A knowledge of the Gunas and their operation is very indispensable. Then alone you can free yourself from their clutch.

7. He who has gone beyond the three Gunas, who has equal vision and balanced mind in pleasure and pain, honour and dishonour, is a sage or a full-blown Yogi.

8. The three qualities of Prakriti or nature delude man and bind him down to the Samsara or world-process.

9. Gunas are really the primary constituents of Prakriti. They are the bases of substances.

10. Transcend the three Gunas; you will attain freedom, perfection and immortality.

INFLUENCE OF SATTVA

11. When Sattva grows in man, he is righteous; he develops devotion to the Lord; knowledge dawns in him.

12. When the mind is Sattvic, there is serenity. Truth is reflected in a serene mind.

13. Sattva increases through association with the wise, study of religious books, Sattvic food, repetition of the Lord's Name, etc.

14. Sattva has the characteristic of effulgence. It is also harmony or goodness or purity.

15. Sattva is stainless like the crystal.

16. Sattva binds a man by attachment to happiness and knowledge (lower).

17. Sattva is a golden fetter. Rajas and Tamas are iron fetters.

18. When Sattva predominates, a man is endowed with discrimination, pure reason and pure understanding.

19. His mind turns away from sensual pleasures. Sublime, divine thoughts roll in his mind.

20. When Sattva predominates, there is clarity or clear vision. There is penetrative insight. The door of intuition is wide open.

POWER OF RAJAS

21. Rajas is passion or activity.

22. Rajas causes distraction and restlessness.

23. Rajas is the source of thirst and attachment to action.

24. A Rajasic man wants power, wealth, prestige, position, name and fame.

25. A Rajasic man constantly moves. He is ambitious. He is ever engaged in action. He is talkative.

26. He is full of cravings and desires. He is attached to action. He runs after sensual pleasures.

27. His desires are insatiable, like a flame. He is never contented. He is ever greedy and restless.

28. His understanding is clouded. He has no power of discrimination.

29. He is under intoxication of pride of wealth. He has a perverted intellect.

30. His goal is money and sensual pleasure. He worships mammon.

31. Misery appears to him as happiness; pain appears to him as pleasure; sorrow appears to him as joy.

SWAY OF TAMAS

32. Tamas is inertia or darkness.

33. Tamas is born of ignorance. It binds a man by heedlessness, indolence, carelessness, lethargy, sloth and sleep.

34. A Tamasic man has no power of judgment. He does foolish actions.

35. His actions are not guided by reason.

36. He has no inclination for work. He sleeps too much.

37. He is thoughtless or ignorant.

38. Some mistake Tamas for Sattva.

39. Unrighteousness is the outcome of Rajas and Tamas.

THE CONTRASTS

40. The fruit of Sattvic action is happiness; the fruit of Rajasic action is pain; the fruit of Tamasic action is ignorance.

41. If anyone meets death when Sattva is predominant, he attains to the spotless world of the Highest.

42. If he meets death in Rajas, he is born among those attached to action.

43. If he meets death in Tamas, he is born in the womb of the senseless. He takes his birth amongst the dull and stupid, or the lowest grades of human being.

44. When Sattva prevails, Rajas and Tamas are under subjection.

45. When Rajas predominates, Sattva and Tamas are overpowered.

46. When Sattva predominates, a man is endowed with discrimination, pure reason and pure understanding.

WITHOUT GUNAS THERE IS NO WORLD

47. The three Gunas are present in all human beings. No one is free from the operation of any one of the three Gunas.

48. These qualities are not constant. Sometimes Sattva predominates; at other times, Rajas or Tamas predominates.

49. Analyse all phenomena in terms of these Gunas. Know well their characteristics.

50. The individual soul is swayed by the three Gunas.

51. The Lord has mastery over the three Gunas.

52. When the three Gunas are in a state of equilibrium, Prakriti is in a state of equipoise. There is no projection of the world. There is Pralaya or deluge. A vibration arises. There is disturbance in the Gunas. Equilibrium of the Gunas is disturbed. The world comes out.

53. Rajas and Tamas are pitfalls on the spiritual path.

54. When a sage or Yogi works for the solidarity of the world, his basic Guna is Sattva. He is a constructive force.

55. Hitler also worked but his quality was Rajas-Tamas. He was a destructive force.

QUESTIONS

1. What are the three Gunas? How do you distinguish them?

2. What are the qualities a Sattvic man should posses?

3. What is the nature of a Rajasic man?

4. What is the influence of Tamas?

5. How do Sattva, Rajas and Tamas decide the transmigration of the soul?

6. What are the fruits of three Gunas?

Lesson Six

PHILOSOPHY OF OM

WHAT IS OM?

1. Om is the word of power. It is the sacred symbol of Brahman or God.

2. All languages and sounds have come out of Om. The whole world also has come out of Om.

3. In the beginning there was the word; the word was with God; the word itself was God. This is Om.

4. Om is the prop for everything. Om is the supreme refuge or support for everything. Om is the best thing in this world.

5. Om consists of A, U, M, and Ardhamatra.

6. Om is infinity. Om is eternity. Om is immortality. Om is Sat-chit-ananda (Existence, Consciousness and Bliss Absolute).

7. Om is Pranava or the word of glory. This is the mystic word, the very essence of all teachings.

8. Om is the Secret of secrets. It is the Source of all power.

9. Om is the basis for all sounds.

10. All sound-symbols are centered in Om.

THY GOAL IS OM

11. The goal which the scriptures uniformly extol, which all acts of austerity which speak of and wishing for which man leads the life of celibacy—that goal is Om.

12. Om is the bow; the mind is the arrow; God or Brahman is the target. Know the Lord with concentration. Hit the target with one-pointed mind. Just as the arrow becomes one with the target, the individual soul will become identical with Lord or the Absolute.

13. In Om the world exists; in Om it is dissolved; and in Om it subsists.

14. Om serves as a boat to cross this ocean of Samsara.

15. Om is your real name.

16. Om covers all the threefold experiences of man.

JAPA OF OM

17. Japa or recitation of Om makes the mind inward (introvert).

18. Japa of Om is remembrance of the Lord.

19. The Yogic students get one-pointedness of mind by repetition of Om.

20. By constant repetition of Om the force of spiritual Samskaras is increased.

21. Mental Japa of Om is more powerful than the verbal Japa.

22. Repetition of Om and meditation on It remove all obstacles in meditation.

23. Repeat Om mentally when you retain the breath (Kumbhaka). This will give you power, strength, vigour and health.

MEDITATION ON OM

24. Meditate:

I am all-pervading, immortal Soul Om Om Om
I am infinity, eternity, immortality Om Om Om
I am existence, consciousness,
bliss absolute Om Om Om

25. He who meditates on Om becomes a spiritual dynamo. He radiates joy, peace, power.

26. Meditation on Om acts as an aeroplane that helps the Yogic student to soar high into the realm of eternal bliss, everlasting peace and undying joy.

27. Sit and gaze at an Om picture. Then try to visualise the Om with closed eyes.

28. As soon as you sit for meditation, chant a long Om for two minutes. You will be elevated and inspired. This will drive away all worldly thoughts. Then start your meditation.

29. Meditate on Om with its significance or meaning, with Bhava or the right mental attitude.

ALL INDEED IS OM

30. Ocean roars; this is Om. River rushes; this is Om. Bee hums; this is Om.

31. Om is the life and soul of all Mantras.

32. The essence of all scriptures is Om.

33. 'A' starts from the root of the tongue; 'U' proceeds from the middle; and 'M' comes from the end by closing the lips.

34. A U M covers the entire sound-producing area.

35. Amen is Om. Ameen is Om.

36. All words that denote objects are centred in Om. Hence the whole world has come out of Om; it rests in Om and dissolves in Om.

37. Om is the bestower of all desires and salvation.

38. Om is the ladder which takes the Yogic student to the loftier level of superconsciousness.

THE COMMON SYMBOL

39. Om is the common symbol. It represents all symbols of God, all symbols of religions and all sects.

40. The Lord is the highest of all. Om is His name. So Om must be adored.

41. 'A' represents the waking state, 'U' represents the dream state and 'M' represents the deep sleep state.

42. Om is the basis of your life, thought and intelligence.

43. Om and Brahman are inseparable.

44. Om is the celestial ambrosia that confers immortality.

45. There is a mysterious inscrutable power in Om. This force tears the veil of ignorance and brings the aspirant to God.

46. The vibration produced by chanting Om in the physical universe corresponds to the original vibration that arose when the world was projected.

47. Yogis always meditate on Om.

48. Om is the inner music of the Soul. It is the music of Silence.

REALISE THROUGH OM

49. Remember Om. Sing Om. Chant Om. Do Japa of Om. Meditate on Om.

50. Enter the ship of Om. Sail smoothly with the help of meditation on Om. Use the anchor of discrimination. Wear the lifebelt of dispassion. Land safely in the marvellous city of Satchidananda Brahman.

QUESTIONS

1. What is the definition of Om?

2. How does 'AUM' cover the entire sound-producing area?

3. What is the formula for meditating on Om?
4. What do you gain through Japa of Om?
5. Give the analogy of the bow, arrow and target.

Lesson Seven

YAMA-NIYAMA

THE EIGHTFOLD YOGA

Salutations to the Spiritual Master! May he live long to train his disciples to spread his teachings and to enlighten us.

1. Yama (self-restraint), Niyama (observances), Asana (pose), Pranayama (control of Prana or breath), Pratyahara (abstraction of the senses), Dharana (concentration), Dhyana (meditation) and Samadhi (superconscious state), are the eight limbs of Raja Yoga. Yama is the foundation of Yoga.

WHAT IS YAMA?

2. Non-killing (Ahimsa), truthfulness (Satya), non-stealing (Asteya), continence (Brahmacharya), and non-covetousness (Aparigraha) are called Yama (self-restraint).

AHIMSA

3. Ahimsa is perfect harmlessness. Eliminate the beast nature within.

4. Ahimsa is not merely non-killing.

5. It is positive, cosmic love.

6. It is to abstain even from the slightest harm to any living creature, mentally, verbally or by deed.

7. One Self or Atman dwells in all. All are manifestations of the one God. By injuring another you injure your own self. By serving another you serve your own self. Love all. Serve all. Hate none. Insult none. Injure none in thought, word and deed.

8. Ahimsa is a wonderful quality of the heart.

9. Ahimsa is Supreme Love.

10. Ahimsa is a weapon of the strong. It cannot be practised by weak persons.

POWER OF AHIMSA

11. There is no power greater than Ahimsa.

12. It transmutes man into Divinity.

13. The practice of Ahimsa develops the heart in a wonderful manner.

14. Ahimsa will develop the soul-force or will-power and spiritual strength.

15. The practice of Ahimsa will make you fearless.

16. He who practises Ahimsa can move the whole world. He can tame even the wild animals.

17. Practice of Ahimsa is practice of Divine Life.

18. Ahimsa, Satya, Brahmacharya, etc., are a Mahavrata or the great universal vow.

19. Amisa is not a policy. It is a sublime virtue.

20. It should be practised by all people of all countries.

21. It does not concern only the Hindus or Indians in general.

22. Whoever wishes to realise God must practise Ahimsa.

23. If you develop this one virtue, Ahimsa, all other virtues will cling to you by themselves.

24. Anger can be easily controlled by the practice of Ahimsa.

25. The law of Ahimsa is as much exact and precise as the law of gravitation or cohesion.

WHO CAN PRACTISE AHIMSA?

26. He who is patient and forgiving, who has self-control can practise Ahimsa.

27. If you practise Ahimsa, you should put up with insults, rebukes, censures and assaults.

28. You should never retaliate, nor wish ill to anybody even under extreme provocation.

29. If a man is established in Ahimsa in his presence all enmities cease in others.

30. You can be established in Ahimsa only through constant and vigilant endeavour.

31. The vow of Ahimsa is broken even by showing contempt to another man, by entertaining unreasonable dislike or prejudice, by backbiting, by speaking ill of others, by harbouring thoughts of hatred.

SATYA (TRUTHFULNESS)

32. Thought, word and act should agree. This is truthfulness.

33. Whatever you have seen or heard must be spoken of as it is. Do not twist or modify. This is Satya.

34. To be true to one's own self is Satya.

35. Truth alone triumphs, but not falsehood.

36. If you are established in truth, all other virtues will cling to you.

37. God is truth. You can realise truth only by speaking truth.

38. Speaking untruth even in jest is bad.

39. By speaking truth, the mind is purified, and divine light dawns.

40. Stick to your promise at any cost.

41. Ahimsa, Brahmacharya, purity, justice, harmony, forgiveness and peace are forms of truth.

42. Impartiality, self-control, modesty, endurance, goodness, renunciation, fortitude, compassion, are also forms of truth.

43. If you are established in truth, you will get Vak-Siddhi—whatever you say will come to pass.

ASTEYA (NON-STEALING)

44. Desire or want is the root-cause for stealing.

45. If you are established in non-stealing, all wealth will come to you.

BRAHMACHARYA (CONTINENCE)

46. Brahmacharya is purity or freedom from lust in thought, word and deed. It is freedom from sexual thoughts, sexual urge and the attraction of sex.

47. What is wanted is sublimation of sex-energy.

48. Repression or suppression of sex-energy will not help in the practice of Brahmacharya.

49. Brahmacharya lies at the very heart of Tapas or Yoga.

50. A lustful look is a break in Brahmacharya.

51. Think and feel that your wife and all other women are your mother, or Blessed Virgin Mary, Mother of God.

52. Japa, Kirtan, Sattvic food, enquiry, Pranayama, practice of Sirshasana and Sarvangasana, meditation, will help you to get success in Brahmacharya, etc., chastity.

53. No spiritual progress is possible without Brahmacharya.

54. If you are established in Brahmacharya, you will have tremendous energy and gigantic will-power. You can move the whole world.

55. Talking on love matters and about sex, a desire to be in the company of the other sex, are all forms of lust.

APARIGRAHA (NON-COVETOUSNESS)

56. Aparigraha removes anxiety to preserve, fear of loss, sorrow in loss, hatred, anger, untruthfulness, stealing, attachment, disappointment, agitation of mind, restlessness, cares and worries.

57. It gives peace, contentment and satisfaction.

58. It is an aid to practice of Ahimsa, Satya and Asteya. Refer these terms in foregoing paragraph.

59. Aparigraha also specifically means non-receiving of gifts conducive to luxury.

60. When a man does not receive present, his mind becomes pure.

61. With every gift you will receive the evils of the giver. Never take from life more than what you need for your simple and bare living.

62. If you are established in non-covetousness, you will get the memory of past life.

NIYAMA (OBSERVANCE)

63. Niyama is religious observance. It is the second step in the path of the Eightfold Yoga of Patanjali.

64. It consists of purity, internal and external (Saucha), contentment (Santosha), austerity (Tapas), study of religious books (Svadhyaya) and self-surrender to the Lord (Atmanivedana).

65. Through purity of mind come cheerfulness of mind, concentration, conquest of the senses and fitness for Self-realisation.

66. Contentment gives superlative happiness and peace.

67. Through the practice of austerity come some powers or Siddhis.

68. Through self-surrender comes Samadhi or superconscious state.

QUESTIONS

1. What are the eight limbs of Yoga?

2. What is Yama?

3. Describe the power of Ahimsa.

4. Who can practise Ahimsa?

5. What is Satya?

6. How can you practise Brahmacharya? What are the breaks in Brahmacharya?

7. Why should you practise Aparigraha?

8. What are the respective fruits of the observance in Niyama?

Lesson Eight

ASANA

WHAT IS ASANA?

1. Any steady and comfortable pose is Asana.

2. A steady pose gives concentration of mind.

3. The pose becomes steady by thinking on the Infinite.

4. If you have mastery over the seat, the dualities, heat and cold and all other pairs of opposites, will not disturb you.

5. Then you will not feel that you have not a body.

6. You must gradually be able to sit on one Asana for three hours at a stretch. This is 'Asana Jaya' or mastery over Asana.

POSES FOR MEDITATION

7. Padmasna (lotus pose), Siddhasana (perfect pose), Sukhasana (pleasant pose), are the three important meditative poses.

8. Place the right foot on the left thigh and the left foot on the right thigh. Place the hands on the knees. This is Padmasana. This gives mental poise. This

checks the flow of blood to the extremities and sends the blood upwards to help meditation.

9. Place one heel at the anus. Keep the other heel at the root of the generative organ. The ankle joints should touch each other. Place the hands on the knees. This is Siddhasana.

10. A Hindu sits for taking food. This is Sukhasana or comfortable pose with flexed knees.

IMPORTANT ASANAS: THEIR BENEFITS

11. Sirshasana (topsyturvy pose) increases the brain power, memory, maintains Brahmacharya and removes all diseases.

12. Sarvangasana also helps in keeping up celibacy, gives longevity, good digestion and appetite and maintains the healthy functioning of the thyroid.

13. Paschimottanasana removes lumbago, helps the digestion and reduces fat in the abdomen.

14. Ardha-Matsyendrasana renders the spine elastic.

15. Bhujanga, Salabha and Dhanura Asanas remove constipation.

16. Halasana removes constipation and makes elastic.

17. Vajrasana removes drowsiness and makes the spine firm and steady.

18. Mayurasana (peacock pose) helps digestion.

19. Matsyasana (fish pose) should be done after Sarvangasana.

20. Practice of Sirshasana before meditation will remove laziness and drowsiness. You will have very good meditation.

21. Sirshasana will make you a Oordhvareta Yogi. It will convert sexual energy into Ojas or spiritual force.

22. Do Savasana in the end for relaxation. Remain like a dead man. Relax the muscles.

23. Practice of Asana makes the mind calm.

24. Asanas steady the nerves.

25. Asanas massage the internal organs. They awaken the Kundalini Sakti. They have a spiritual significance.

ANYONE CAN PRACTISE ASANAS

26. Practise Yogasanas for 15 to 30 minutes in the morning.

27. You can practise Asanas in the evening also.

28. Even old persons can practise Asanas.

29. Weak and delicate persons can do some easy Asanas while lying down in bed.

30. Ladies also can practise Asanas.

31. Ladies should not practise Asanas during their monthly period.

32. Ladies should not practise Asanas during pregnancy.

33. Children of twelve can start practice of Asanas.

GENERAL HINTS

34. Practise Asanas in a well-ventilated room.

35. Practise Asanas on an empty stomach.

36. Be regular in your practice. This is very important.

37. Do Asanas first and then do Pranayama.

38. Answer the calls of nature and then start the practice of Asanas.

39. Wear a suspensory bandage or Langotee or Kowpeen when you practise Asanas.

40. Drink a little milk when the practice is over.

41. Wait for one hour for taking bath.

42. Do not over-exert. Do not go beyond the limit.

43. Do not wear spectacles when you practise Asanas.

44. If there is pain in the leg, release the Asana, shampoo the leg and sit again.

45. Do not overload the stomach. Give up sour and pungent articles of diet. Take Sattvic food.

46. Keep one Asana for meditation. Never change the pose. Find out first which suits you best.

47. Recitation of the Lord's Name should go along with the practice of Asanas.

48. Physical exercises draw the Prana out. Asanas send the Prana in.

49. Only after steadying the pose can you take to the practice of Pranayama and meditation.

50. He who has mastery over Asanas will have very good meditation for a long time. He can practise Pranayama easily and nicely. Pranayama is breath control.

51. Where Hatha Yoga ends, Raja Yoga begins.

QUESTIONS

1. Why should Asanas be practised?

2. What are the meditative poses? Describe their techniques.

3. Enumerate the benefits of the important Asanas.

4. What are the general hints that a practitioner of Yogasanas should follow?

5. How does Sirshasana help you spiritually?

Lesson Nine

PRANA

WHAT IS PRANA?

1. Prana is energy. It is subtle life-breath. It is the life-principle.

2. If Prana departs from the body, we call the condition death.

3. There are five aspects of Pranas, viz., Prana, Apana, Samana, Vyana and Udana.

4. There is only one Prana. It assumes five names according to the function it performs.

5. Prana does inhalation and exhalation.

6. Apana does the functions of nutrition and excretion (elimination).

7. Samana does the function of digestion.

8. Vyana does the function of circulation of blood.

9. Udana does the function of deglutition. It takes the individual during sleep to the heart. It separates the astral body from the physical body at death.

10. Prana vibrates, and the mind begins to think. Mental function is due to vibration of the Prana force.

THE CONNECTING LINK

11. Prana is the link between the astral and the physical bodies.

12. Prana, Apana, etc., are gross forms of the main Prana.

13. Psychic Prana, which generates thought, is subtle.

14. The eyes, the ears, the nose, the skin and tongue do their function through the force of Prana.

15. The mind and the organs rest in Prana during sleep.

16. In the Cosmos, the universal Prana brought forth the elements. Prana vibrates on cosmic Ether. Air, fire, water and earth are produced.

17. Prana is the oldest part of existence for it starts functioning from the very moment the child is conceived. It is the best also.

18. Even during sleep it functions, when mind and other organs are at rest.

19. Prana gives vitality. It is the vital force.

20. Cosmic Prana is termed Hiranyagarbha.

21. The smile on the face, the melody in the music, the charm in the speech, the lustre in the eyes, the power in an oration, are due to the force of Prana.

22. Be careful in the income and expenditure of Prana. Conserve Prana.

THE POWER BEHIND

23. Fire burns through Prana. Wind blows through Prana. Rivers flow through Prana.

24. Radio waves travel through Prana.

25. Prana is magnetism. Prana is electricity.

26. Prana is expended in thinking, willing, acting, moving, talking, etc.

27. A strong and healthy man has an abundance of Prana or nerve force or vitality.

28. The Prana is supplied by food, water, air, solar energy.

29. The excess of Prana is stored up in the brain and nerve centres.

30. When the sex-energy is sublimated, it supplies abundance of Prana to the system.

CONTROL THE PRANA

31. A Yogi stores up enough Prana by regular practice of Pranayama.

32. If you can control Prana, you can control all the forces of the universe.

33. If you control the Prana; you can control the mind easily.

34. There is intimate connection between Prana, mind and semen (the vital fluid).

35. If you can control your seminal energy, you can also control your mind and Prana.

36. If the Prana is controlled, all the senses also come under your control.

37. Breath is an external manifestation of Prana.

38. At the end of the cycle all forces that are in the world resolve back into the Prana.

39. Prana manifests as motion, gravitation, magnetism, electricity.

40. Nerve currents and thought force are manifestations of Prana.

A CURATIVE FORCE

41. Retain the breath and send the Prana to any diseased part of your body. The disease will get cured.

42. Store abundant Prana through the practice of Pranayama. Touch any diseased part of the body in any man. The disease will be cured.

43. A senior Yogi can transfer his Prana to others and cure diseases.

44. The knowledge and control of Prana is really what is meant by Prana.

45. He who has abundant Prana can move the whole world.

46. If you grasp or control the Prana, you can grasp or control all the forces of the world.

47. Prana is wasted through excessive sexual indulgence. Conserve Prana through Brahmacharya and use it in meditation.

48. As the spokes are centred in the nave of a wheel, so also everything in this world is centred in Prana.

49. Prana is the universal life principle. It is the principle of energy or force. It is all-pervading.

50. It may be in a static or dynamic state.

QUESTIONS

1. What is Prana? What are the forms of Prana?
2. How do the respective Pranas function?
3. How to control the Prana?
4. How is Prana used as a curative force?
5. What do you know about the individual Prana within you and the universal Prana, pervading the entire Cosmos?

Lesson Ten

PRANAYAMA

WHAT IS PRANAYAMA?

1. Pranayama is restraint of Prana.

2. By restraint of the breath Prana is controlled.

3. Puraka means inhalation; Kumbhaka means retention of breath; Rechaka means exhalation.

4. The interval after inhalation and before exhalation is Kumbhaka. In this your breath is held in.

5. Pranayama is quite suitable for all people in East and West, men and women.

6. Yogis have computed that the total number of breaths in a day is 21,600. A man generally takes fifteen breaths in a minute. Through restraining his breath he increases his longevity.

7. To start with, do mild Pranayama with inhalation and exhalation only, for a month. Do not hold the breath. Start retention.

EXERCISE NO. 1

8. Sit on any comfortable Asana. Keep the head, neck and trunk in a straight line. Close the right nostril with your right thumb. Inhale slowly through the left nostril as long as you can do it comfortably. Then exhale,

very slowly through the same nostril. Do this six times. This is one round.

9. Close the left nostril with your little and ring fingers and inhale and exhale through the right nostril. Do this six times. This is one round. you can do six rounds of these alternately and gradually increase the number to thirty.

EXERCISE NO. 2

10. Inhale through both the nostrils slowly and gently. Do not retain the breath. Do this six times. This is one round. You can practise three or four times of this exercise. You can do this daily.

EXERCISE NO. 3

11. Inhale through the left nostril and exhale through the right nostril. Do not retain the breath.

12. Then inhale through right nostril and exhale through left nostril. Repeat the process six times alternately. This is one round. You can do three or four rounds.

EXERCISE NO. 4

13. After a month retain the breath as long as it is comfortable. This is Kumbhaka.

14. Inhale deeply through the left nostril, then retain the breath without strain, then exhale slowly through the right nostril.

15. Inhale through the right nostril, retain the breath as long as you can do it comfortably, and then ex-

hale through left nostril. Repeat the process alternately. This is Sukha Purvaka Pranayama. You can practise this daily. Begin with 12 rounds a day and then gradually increase the number according your convenience and capacity.

16. Kumbhaka bestows longevity, but it should be practised very gradually.

17. The ratio of Sukha Purvaka is 1:4:2, which can be gradually increased to 16:64:32.

18. Do not retain the breath for more than one minute.

19. Do not attempt to maintain the ratio in the beginning. It will come by itself as you advance in your practice.

EX. NO. 5: SAVASANA PRANAYAMA

20. Lie down on your back. Relax your body and mind. Inhale deeply; retain the breath without strain; and exhale slowly. Repeat Om mentally while inhaling, retaining and exhaling. You will be quite refreshed.

EX. NO. 6: BHASTRIKA

21. Sit on any comfortable pose. Inhale and exhale very rapidly for ten seconds; then draw the breath deeply and exhale slowly. This is one round. Do six such rounds.

22. Bhastrika generates heat. This can be done with benefit in winter.

23. Prolonged practice of this Pranayama can cure asthma, consumption and other diseases of the lungs.

EX. NO. 7: KAPALABHATI

24. Kapalabhati is like Bhastrika, but the exhalation is done with sudden and vigorous expulsion of breath.

25. It renovates the respiratory system and cleans the nasal passage. It has the same curative effect as Bhastrika.

EX. NO. 8: UJJAYI

26. Inhale slowly through both nostrils in a smooth, uniform manner, retain the breath as long as you do it comfortably, and exhale through both nostrils. While inhaling and exhaling, partially close the glottis. A mild and uniform sound is produced. This is Ujjayi.

27. This removes heat in the head. The gastric fire is increased. Diseases of the throat and the lungs are also cured.

EX. NO. 9: SITKARI

28. Fold the tongue so that the tip of the tongue might touch the upper palate, and draw the air through the mouth with a hissing sound. Retain the breath and exhale slowly through both nostrils. This is Sitkari.

29. You can draw the breath through the mouth by clenching the teeth also; then retain the breath and exhale through the nose.

30. Sitkari cools the system. It can be practised in summer. It removes hunger, thirst, indolence and sleep. It invigorates and strengthens the body.

EX. NO. 10: SITALI

31. Protrude the tongue a little away from the lips. Fold it like a tube. Draw the air through the mouth with a hissing sound, then retain the breath and exhale slowly through both nostrils.

32. Sitali also cools the system. It purifies the blood. Its effects are like those of Sitkari.

EX. NO. 11: SURYA BHEDA

33. Inhale through the left nostril. Close both nostrils, retain the breath without strain. Then exhale slowly. You will have to increase the period of Kumbhaka gradually.

34. Surya Bheda Pranayama purifies and strengthens the brain cells. It cures rheumatic diseases and destroys intestinal worms.

EX. NO. 12: BANDHATRAYA PRANAYAMA

35. This is a combination of Mula Bandha, Jalandhara Bandha and Uddiyana Bandha. This is practised during Pranayama while sitting in Siddhasana. Control the anus during inhalation (Mula Bandha). During Kumbhaka press the chin against the chest (Jalandhara Bandha). Then raise the head, exhale and draw up the abdomen into the thoracic cavity (Uddiyana). Practise ten rounds of this.

36. Bandhatraya Pranayama cures the diseases of the abdomen. It is helpful in maintaining Brahmacharya and cure piles.

EX. NO. 13: KEVALA KUMBHAKA

37. Kumbhaka is of two kinds, viz., Sahita and Kevala. That which is coupled with inhalation and exhalation (as in Sukha Purvaka) is termed Sahita. That which is devoid of these is called Kevala.

38. When you get mastery over Sahita Kumbhaka, you can attempt the Kevala. In due course of practice the Kumbhaka will subsist without inhalation or exhalation.

EX. NO. 14: DEEP BREATHING

39. Stand at ease in the open air. Place the hands on the hips. Inhale deeply. Stretch the whole upper part of the trunk. Draw the chest straight upwards. Then exhale very slowly.

40. This exercise cures diseases of the heart and the lungs.

41. Gentle deep-breathing as in Ex. No. 2 can be practised while walking also.

PRANIC HEALING

42. Those who practise Pranayama can cure many diseases by directing the Prana to the affected part. The wish and intention of curing the disease is projected with a powerful will.

43. Sit by the side of the patient. Close your eyes. Inhale gently. Then retain the breath and direct the Prana

to the diseased part of the patient's body. Concentrate your mind there and chant Om mentally. Strongly imagine that the Prana is penetrating into the diseased cells and destroying them.

44. You can do this on yourself, too, when you are sick.

DISTANT HEALING

45. You can repeat the process as in Pranic healing sitting alone in your meditation room and directing the Prana towards the direction where the patient lives.

46. Fix up an appointment with the patient. Ask him to have a receptive mental attitude at the particular moment when you are directing the Prana to him.

47. Brahmamuhurta is the best period for exercising Pranic healing. This period is the pre-dawn period from two hours before sunrise.

GENERAL HINTS

48. Practise Pranayama regularly in early morning, on an empty stomach.

49. There should not be any strain in any stage of Pranayama. You must enjoy peace, joy and happiness.

50. Do not produce any sound while inhaling or exhaling.

51. The room in which you practise Pranayama must not be damp or ill-ventilated. It must be dry and airy.

52. You can practise Pranayama by the side of a river or a lake, in the corner of a garden, in open air when there is no draught of cold air.

53. Do not practise Pranayama when the day is hot.

54. If you perspire, do not use a towel to wipe off the perspiration. Rub it well on the body itself with your hands. This will give firmness and lightness to the constitution.

55. Practise a few rounds of Pranayama before meditation. This will drive away drowsiness.

GENERAL BENEFITS

56. By the practice of Pranayama, Rajas and Tamas, which cover Sattva, are removed.

57. Then the mind becomes fit for concentration.

58. Practice of Pranayama removes diseases of the body and renovates the cells, tissues and nerves.

59. It increases the power of memory and strengthens the intellect.

60. It calms the turbulent senses and checks the outgoing tendencies of the mind and the senses.

61. He who practises Pranayama will have good appetite, cheerfulness, a light and handsome body, good strength, a high standard of health, vigour, vitality and good concentration of mind.

QUESTIONS

1. What is Pranayama?

2. What are the exercises for a beginner?

3. What is Sukha Purvak Pranayama?

4. Describe the techniques and the curative effects of Bhastrika, Kapalabhati, Sitali and Sitkari.

5. What is Kevala Kumbhaka?

6. What is Bandhatraya Pranayama?

7. How to cure a patient when he is at a distant place?

8. How to cure a diseased part through Pranic force?

9. What are the general hints for the practice of Pranayama?

10. What are its general benefits?

Lesson Eleven

PRATYAHARA

WHAT IS PRATYAHARA

1. Pratyahara is withdrawal of the senses from their respective objects. It is the abstraction of the senses.

2. Real, spiritual or inner life begins when the Yogic student is established in Pratyahara.

3. Pratyahara checks the outgoing tendencies of the senses.

4. The excited senses of even a wise man, though he may be strong, impetuously carry away his mind.

5. The practice demands considerable patience and perseverance. It is a trying discipline of the senses.

6. The senses cannot do anything without the co-operation of the mind. If you can disconnect the mind from the senses, there will be abstraction of the senses automatically.

7. Just as all the bees of a hive fly when the queen flies, and sit when the queen sits down, so too the senses become restrained when the mind is restrained.

8. Pratyahara is that by which the senses do not come in contact with their objects and, as it were, follow

the nature of the mind. They get indrawn as the mind is. By withdrawing your mind the senses get withdrawn.

9. If the senses are uncontrollable, the Yogic student cannot achieve success in Yoga.

10. Abstraction consists in the senses becoming entirely assimilated in the mind.

11. Then follows the greatest mastery over the senses.

12. Control of the senses is absolute one-pointedness of the mind.

13. The senses held in check by the practice of Pratyahara.

HOW TO PRACTISE PRATYAHARA

14. Practise withdrawal of the senses one by one. Deal first with the most turbulent sense.

15. Withdraw the senses gently from their objects. If you drag them vehemently, you will experience headache.

16. Detach your mind from centres. Do not allow it to join itself to the centres. You will succeed in Pratyahara.

17. Withdraw the mind, the Prana and the senses. This is triple withdrawal. This is very powerful.

18. Just as a tortoise draws in its limbs on all sides, so also the Yogic student withdraws all his senses from the objects of the senses. Then his understanding is well-poised.

19. Just as a turbulent storm tosses a ship, so also the hidden desires toss the roving senses and the mind vehemently. Therefore, beware! Be on the alert. Be eternally vigilant. Annihilate all desires with the sword of dispassion and the axe of discrimination. This is the true secret of self-restraint.

20. During the practice the senses will run again and again towards the objects like a wild bull.

21. Withdraw them again and again.

AIDS TO PRATYAHARA

22. No amount of human effort alone can give perfect success. Therefore, persevere and pray. Divine Grace is needed.

23. Pratyahara becomes easy after the practice of Pranayama.

24. Pratyahara follows the practice of Pranayama automatically.

25. If you have intense dispassion, you can practise Pratyahara easily.

26. Dispassion is the enemy of the senses and the friend of Pratyahara.

27. Observance of silence, moderation in diet, steadiness in pose, dispassion, regularity in the practice of Pranayama, patience, contentment, perseverance, tenacity, celibacy, seclusion, are all aids to Pratyahara.

28. Practice of Pranayama thins out the senses and prepares the Yogic student for the practice of Pratyahara.

29. Discrimination between the Real and the unreal helps a great deal in attaining success in Pratyahara.

30. Success in Pratyahara depends upon the strength and force of past Yogic impressions.

31. He who has practised Pranayama and Pratyahara in his previous birth to some extent will have success in Pratyahara within a short time in this birth.

32. A beginner who attempts to practise Yoga for the first time in this birth, who has no previous Samskaras or impressions of past births to his credit, may take a long time to achieve definite success in Pratyahara.

33. One can oneself know whether one is a new practitioner in Yoga or Yoga Bhrastha (one fallen from Yoga) from one's own experience and the degree of success in one's practice in this birth.

34. Pratyahara is disgusting in the beginning, but later on it becomes very interesting.

35. He who is well-established in Pratyahara can meditate calmly even in a noisy place.

36. Pratyahara develops will-power and inner spiritual strength.

37. Nothing can distract the mind of one who is established in Pratyahara.

38. He who is efficient in Pratyahara can enter into deep sleep the moment he lies down on his bed. Napoleon and Gandhiji could do this.

OBSTACLES TO PRATYAHARA

39. Unsteady Asana, too much talking, too much mixing with worldly people, too much activity, too much food, too much walking, too much curiosity in other people's affairs, are all obstacles in the practice of Pratyahara.

40. If dispassion wanes and if there is slackness in the practice, the senses become turbulent.

41. Some Yogic students practise Pratyahara for three years and yet do not attain definite success, as they have not yet fully annihilated the cravings and lurking desires. The eyes get themselves attached to some sensual object or other.

A RAJA YOGIC SADHANA

42. A Bhakta or a devotee does not practise Pratyahara. He beholds his Lord in all objects.

43. A Jnana Yogi also does not practise Pratyahara. He tries to identify himself with the hidden Self in all objects by negating the names and forms.

44. A Raja Yogi alone practises Pratyahara deliberately.

45. That Yogic student who jumps at once to the practice of meditation without Pratyahara will not have success in meditation.

46. It is difficult to say where Pratyahara ends and Dharana or concentration begins.

QUESTIONS

1. What is Pratyahara?

2. What is the role of Pratyahara in the spiritual aspirant's life?

3. How to practise Pratyahara?

4. What are the aids to Pratyahara?

5. What are the obstacles to Pratyahara?

Lesson Twelve

DHARANA (CONCENTRATION)

WHAT IS DHARANA?

1. Dharana is concentration. It is fixing the mind on an external object or an internal point.

2. Concentration is purely a mental process. It needs an inward turning of the mind.

3. If you concentrate your mind on a point for 12 seconds, it is Dharana. Twelve such Dharanas will be a Dhyana (meditation). Twelve such Dhyanas will be Samadhi (superconsciousness).

4. Concentration is fixing the mind; meditation is allowing one idea to flow continuously.

AIDS TO CONCENTRATION

5. Cultivate attention; you will have good concentration.

6. A serene mind is fit for concentration. Keep the mind serene.

7. Be cheerful always. Then alone you will concentrate.

8. Be regular in your concentration. Sit in the same place, at the same time, 4 a.m.

9. Celibacy, Pranayama, reduction of wants and activities, dispassion, silence, seclusion, discipline of the senses, Japa, control of anger, giving up reading novels, newspapers and visiting cinemas, are all aids to concentration. Give up TV watching.

10. Japa (recitation of Lord's Name) and Kirtan (singing of Lord's Name and His Glory) will develop concentration.

11. Stick to one centre when you concentrate.

12. Concentration demands patient and protracted practice.

13. Do not leave the practice even for a day. It is very difficult to rise up again.

HOW TO CONCENTRATE

14. Silence the bubbling thoughts. Calm the surging emotions. Then alone you will be able to concentrate.

15. Concentrate on a concrete form in the beginning, on a flower, on the form of Lord Buddha, on any dream picture, on the effulgent light of the heart, on the picture of any saint, or your Ishta Devata.

16. Have 3 or 4 sittings: early morning, 8 a.m., 4 p.m. and 8 p.m.

17. Devotees concentrate on the heart, Raja Yogins on Trikuti (the seat of mind), Vedantins on Sahasrara or top of the head. Trikuti is the space between the eyebrows.

18. You can also concentrate on the tip of the nose, the navel, or the Muladhara (below the last vertebra of the spinal column.

I. ON ISHTA DEVATA

19. Sit on any comfortable pose. Place a picture of your Ishta Devata in front of you. Look at the picture with a steady gaze. Then close your eyes and visualise the picture in the centre of your heart or in the space between the eyebrows.

20. When the picture fades out in your mental vision, open the eyes and gaze at the picture again. Close your eyes after a few seconds and repeat the process.

II. FOR CHRISTIANS

21. Devotees of Lord Jesus can concentrate on the picture of Lord Jesus or on the cross, in the same manner as stated above or on Blessed Virgin Mary or idea of God.

III. ON GROSS FORMS

22. Concentrate on a black dot on the wall, a candle flame, a bright star, the moon, on the picture of Om or any other object pleasant to you.

23. When you feel strain in your eyes, then close them for a minute and mentally visualise the object. When the mind runs, again and again bring it back to the object of your concentration.

24. Concentration on the moon is beneficial to those of emotional temperament. Concentration on candle flame will give vision of Rishis and Devatas.

IV. SUBTLE METHODS

25. Concentrate on divine qualities such as love, mercy, compassion, or any other abstract idea such as infinity, omnipotence and omnipresence of the Lord, etc.

26. Read two or three pages of a book. Then close the book. Focus your attention carefully on the subject you have read. Abandon all other thoughts. Allow the mind to associate, classify, group, compare and combine the subject. You will get now a fund of knowledge and information on the subject. You will develop good memory.

27. Lie on your bed in the open air and concentrate upon the blue expansive sky above. Your mind will expand immediately. You will be elevated. The blue sky will remind you of the infinite nature of the Self.

V. ON SOUNDS

28. Sit on any comfortable pose. Close your eyes. Plug the ears with your index fingers or cotton plugs. Try to hear the inner astral sounds such as the music of the flute or violin, kettledrum, thunderstorm, chiming of bells, blowing of conch, humming of bees, etc. Hear only one kind of sound. Withdraw the mental rays from other objects and merge them in the sound you are trying to hear. You will get one-pointedness of mind.

The mind can be controlled easily because it is enchanted by sweet notes.

29. Concentrate on the tik-tik sound of a watch.

30. Sit by the side of a river at a secluded spot. Concentrate your mind on the rushing sound of the river. You will hear the roaring of Om. This is very thrilling and inspiring.

VI. THE SUFI METHOD

31. Place a mirror in front of you. Concentrate on the space between the eyebrows of your reflection in the mirror.

VII. ON TRIKUTI

32. The mind can be easily controlled by concentrating on the Trikuti, because it is the seat of the mind.

33. When there is deep concentration on Trikuti, you will experience great joy and spiritual intoxication. You will forget the body and the surroundings. All the Prana will be taken up to your head.

34. Gazing on a crystal or a Saligram induces concentration.

35. You can concentrate on the breath in your nostrils (Soham sound). There is 'So' during inhalation and 'Ham' during exhalation.

GENERAL HINTS

36. Do not concentrate when the mind is tired.

37. Do not wrestle with the mind when you concentrate.

38. When irrelevant thoughts enter the mind, be indifferent. They will pass away.

39. Do not drive them forcibly. They will persist and resist. It will tax your will. They will enter with redoubled force. But substitute divine thoughts. Evil thoughts will gradually fade out.

40. Be slow and steady in the practice of concentration.

41. Apply some Brahmi-Amla oil to the head if there is much heat.

42. Take butter and sugarcandy. This will cool the system.

43. If you want to succeed in any walk of life, you must develop concentration. It is a source of spiritual strength. It is the master-key for opening the chamber of knowledge

OBSTACLES

44. Too much physical exertion, too much talking, too much eating, too much mixing with worldly persons, too much walking, too much sexual indulgence, are all obstacles to concentration.

QUESTIONS

1. What is Dharana?
2. What are the aids to concentration?

3. How to concentrate on your Istha Devata?

4. Name a few gross forms for concentration.

5. What is the subtle method of concentration? Give some illustrations.

6. What are the Anahata sounds? How to concentrate on them?

7. If you wish to succeed in your practice, what are the hints to be observed?

8. How do the Sufis concentrate?

Lesson Thirteen

DHYANA (MEDITATION)

WHAT IS DHYANA?

1. Meditation is an unbroken flow of knowledge of the object on which one meditates.

2. Meditation follows concentration. Concentration merges in meditation.

3. Meditation is the seventh step in the ladder of Yoga.

4. Concentration, meditation and Samadhi (superconsciousness) are internal Sadhanas.

5. When you practise concentration, meditation and Samadhi at a time, it is called Samyama.

6. Meditation is freeing the mind from all thoughts of sense-objects. The mind dwells on God alone during meditation.

BENEFITS OF MEDITATION

7. If you meditate for half an hour daily, you will be able to face the battle of life with peace and spiritual strength.

8. Meditation kills all pain, suffering and sorrow.

9. Meditation is the most powerful mental and nervine tonic.

10. The divine energy freely flows to the Sadhaka during meditation and exercises a benign, soothing influence on the mind, nerves, sense-organs and body.

11. Meditation is the mystic ladder which takes the Yogic student from earth to heaven.

12. Meditation is the key to unlock many of the secrets of life.

13. Meditation opens the door to intuitive knowledge and realms of eternal bliss.

14. During meditation the mind becomes calm, serene and steady. One idea occupies the mind.

15. Deep meditation cannot come in a day or a week or a month. You will have to struggle hard for a long time. Be patient. Be persevering. Be vigilant. Be diligent.

16. Cultivate burning dispassion, burning aspiration or an intense longing for Self-realisation. Gradually you will enter into deep meditation and Samadhi.

17. All doubts will be gradually cleared through meditation

18. A mysterious, inner voice will guide you. You will yourself feel the way to place your first step in the next rung of the Yogic ladder.

HOW TO MEDITATE?

19. Meditate regularly in the early morning between 4 and 6 a.m. The mind is calm and refreshed at

that hour. The atmosphere also is calm. You will get good meditation.

20. Have a separate meditation room, or convert by means of screens a corner of a room into a meditation chamber.

21. If there is much strain in your meditation, reduce the duration of each sitting for a few days. Do light meditation.

22. Use your commonsense throughout your Sadhana. Do not go to extremes. Stick to the golden medium or the middle path.

SAGUNA MEDITATION

23. Mind wants a concrete object for meditation in the beginning.

24. Meditate in the beginning on a concrete form such as the image of your Ishta Devata, Lord Jesus, or Lord Buddha. This is Saguna meditation, or meditation on the form of the Lord with attributes.

25. Think of His attributes such as omnipotence, perfection, purity, freedom, when you meditate on His form.

26. Rotate your mind on His form from head to foot or from foot to head.

MEDITATION ON JESUS

27. Place a picture of Jesus in front of you. Sit in your favourite meditative pose. Concentrate gently on the picture, with eyes open till you feel strain. Rotate the

mind on his long hair, beautiful beard, round eyes, the cross on his chest and other limbs of the body, on the spiritual aura around the head, and so on.

28. Think of the divine attributes such as love, magnanimity, mercy and forbearance. Think of the various phases of his interesting life and the "miracles" he performed and the various extraordinary powers he possessed. Then close your eyes and try to visualise the picture. Repeat the same process again and again.

MEDITATION ON LORD HARI

29. Place a picture of Lord Hari in front of you. Sit in a meditative posture. Concentrate gently on the picture. Rotate the mind on his feet, legs, yellow silken robes, golden garland set with diamonds, jewelled necklace etc., on his chest, then on the face, the earrings, the crown of the head, the disc on the right upper hand, the conch on the left upper hand, the mace on the right lower hand. Then close the eyes and try to visualise the picture in the manner. Repeat the process again and again.

30. Devotees of Lord Buddha can meditate on his form in a similar way, in association with his particular attributes.

MEDITATION ON OM

31. Have the picture of Om in front of you. Concentrate gently on this picture with open eyes. Associate the ideas of eternity, infinity, immortality, etc., when you think of Om. The humming of the bees, the

sweet notes of the nightingale, the seven notes of the scale in music—all sounds are emanations of Om only. Om is the essence of the Vedas. Imagine that Om is the bow, the mind is the arrow and Brahman or God is the target. Aim at the target with great care and then, like the arrow become one with the target, you will become one with God. You can also recite Om while meditating. The short-accented Om burns all sins, the long accented gives Moksha, and the elongated bestows all psychic powers (Siddhis). He who chants and meditates upon this monosyllable (Om), meditates upon and chants all the scriptures of the world.

ABSTRACT MEDITATION

32. Meditate on the effulgence in the sun, or the splendour in the moon, or the glory in the stars.

33. Meditate on the magnificence of the ocean and its infinite nature. Then compare the ocean to the infinite Brahman, and the waves, foams and icebergs to the various names and forms of the world. Identify yourself with the ocean. Become silent. Expand. Expand.

34. Meditate on the Himalayas. Imagine that the Ganga takes its origin in the icy regions of Gangotri, flows through Rishikesh, Haridwar, Banaras, and then enters the Bay of Bengal near Gangasagar. The Himalayas, the Ganga and the sea; these three thoughts only should occupy your mind. First take the mind to the icy regions of the Himalayas, then along the Ganga, and finally to the sea. Rotate the mind in this manner.

35. Gaze steadily on the formless air. Concentrate on the air. Meditate on the all-pervading nature of the air. This will lead to the realisation of the nameless and formless Brahman, the one, living Truth.

36. Watch the flow of breath. You will hear the sound 'Soham,' 'So' during inhalation and 'Ham' during exhalation. Soham means "I am He." The breath is reminding you of your identity with the Supreme Soul. You are unconsciously repeating Soham 21,600 times daily at the rate of 15 Sohams per minute. Associate the ideas of Existence, Knowledge, Bliss, absolute Purity, Peace, Perfection, Love, etc., along with Soham. Negate the body while repeating the Mantra and identify yourself with Atman or the Supreme Soul.

37. Meditate on Nirguna Brahman or the Absolute. Think that there is a living, universal Power which underlies all names and forms. Associate the attributes of infinity, eternity, immortality, existence-consciousness-bliss absolute. In due course the attributes will merge in pure Nirguna meditation.

EXPERIENCES IN MEDITATION

38. The feeling of rising up during meditation is a sign that you are going above body-consciousness.

39. When you practise concentration and meditation, you are bound to get various powers and Siddhis. Do not use these powers for gaining some material end. Do not misuse the powers. You will get a hopeless downfall.

40. Siddhis are obstacles in the path of Yoga. They are temptations. They will prevent you from entering into Samadhi or reaching the goal. Shun them ruthlessly and march direct to the goal.

41. There is really no such thing as a miracle. When you know the cause, the miracle becomes an ordinary event.

42. During meditation you will get rapture, ecstasy, thrill.

43. When you get a flash of illumination, do not be frightened. It will be a new experience of immense joy.

44. Do not be unnecessarily alarmed when you go above body-consciousness. Do not stop your Sadhana. The Lord will take care of you and guide you. Be bold. Look not back. March on, hero!

45. A flash is a glimpse of truth. It is Ritambara Prajna. This is not the whole experience. This is not the highest experience.

46. Reach the Bhuma or the Infinite. This is the acme or the final stage. You have reached the final destination. Meditation stops here.

47. You will hear various sorts of Anahata sounds, viz., conch, bell, flute, lute, Veena, Mridanga and drum sounds, thunder, etc.

48. You will see brilliant lights in the space between the eyebrows. They are like pin points, or like the sun, the moon or the stars. You will have vision of unity.

49. Sometimes you will behold coloured lights: green, blue, red, etc. They are due to the presence of different Tattvas at a particular time.

50. Prithvi or earth Tattva has yellow light, water Tattva white light, fire Tattva red light, air smoky light or green light, Akasa blue light. Ignore these lights and march forward.

51. Sometimes you will have vision of Rishis, sages, tutelary deity, Nitya Siddhas, astral entities, landscape, mountains, blue sky, beautiful gardens.

52. Sometimes you may float in the air. Your astral body may get detached from the physical body. You will move about in the astral world.

53. You may go to Brahma Loka, the realm of Brahma or Hiranyagarbha.

54. Those who have entered the first degree of meditation will have a light body, sweetness of voice, beautiful complexion, clarity of mind and scanty urine and defaecation.

OBSTACLES IN MEDITATION

55. The chief obstacles in meditation are Laya (sleep), Vikshepa (tossing of mind), the rising up of latent desires, lack of Brahmacharya, spiritual pride, laziness and disease.

56. Company of worldly people, overwork, over-eating, self-assertive Rajasic nature, are all obstacles to meditation.

57. Conquer sleep through Pranayama, Asanas and light diet.

58. Remove Vikshepa through Pranayama, Japa, Upasana, Trataka, etc.

59. Destroy desires through dispassion, discrimination, study of books which treat of dispassion, enquiry, etc.

60. Shun the company of worldly persons who always talk on sexual matters, money and worldly things.

61. Observe moderation in diet. Obey the laws of health and hygiene.

62. Rasasvada is another obstacle in meditation. The aspirant tastes the bliss of the lower kind of Samadhi and thinks that he has attained the goal. This is Rasasvada. Rise above Rasasvada and strive to reach Nirvikalpa Samadhi.

QUESTIONS

1. What is Dhyana?

2. Why is Dhyana called an important Anga of Raja Yoga?

3. What is Saguna meditation? How to meditate on Lord Jesus?

4. How to meditate on Om?

5. Give some examples of abstract meditation.

6. What are the chief experiences in meditation?

7. What are the main obstacles in meditation?

Lesson Fourteen

SAMADHI

WHAT IS SAMADHI?

1. Samadhi is superconscious state. It is union with God or Supreme Being.

2. The state of Samadhi is beyond description. There is no means or language to give expression to it.

3. You will have to experience this yourself through direct, intuitive cognition. Can you explain the taste of sugarcandy?

4. The state of Samadhi is all-blissful, joy and peace. This much only can be said. One has to feel this oneself.

5. In Samadhi the meditator loses his individuality and becomes identical with Supreme Self. Just as the camphor becomes identical with the fire, the meditator and meditated become one.

6. Just as the river joins the ocean, the individual soul joins the Supreme Soul, the ocean of Absolute Consciousness.

7. This blissful divine experience arises when the ego and the mind are dissolved.

8. Samadhi is not like a stone-like inert state as many foolish persons imagine.

9. This is a magnificent experience of unity and oneness.

10. It is an experience wholly beyond the orbit of the senses.

11. The seer and the sight become one.

12. In the state of Samadhi the aspirant is not conscious of any external or internal objects. There is no thinking, hearing, smelling or seeing.

13. Samadhi is the property of every human being. It is your birthright.

AIDS TO SAMADHI

14. Faith, power of concentration of mind, memory for contemplation, celibacy and discernment (Prajna) are the means for the attainment of the Samadhi.

15. God's grace alone can take you to the realms of transcendental experience or Nirvikalpa Samadhi.

OBSTACLES TO SAMADHI

16. Tossing of mind, sleep, cravings, carelessness, indecision, subtle Vasanas, disease, the happiness of Savikalpa Samadhi, doubt, spiritual pride, etc., are all obstacles to the attainment of Samadhi.

17. Do not mistake sleep for Samadhi. When a man returns from Samadhi, he has transcendental wisdom.

JADA AND CHAITANYA SAMADHI

18. The Samadhi of the Hatha Yogi who buries himself is Jada Samadhi. It is like deep sleep. There is no transcendental, divine wisdom for him. The Samaskaras are not burnt. He cannot have Moksha or final liberation.

19. In Chaitanya Samadhi there is perfect awareness. There is no rebirth. The Yogi attains liberation and divine wisdom.

SAVIKALPA SAMADHI

20. There are two kinds of Samadhi, viz., Savikalpa and Nirvikalpa.

21. Savikalpa Samadhi is also known as Samprajnata and Sabeeja Samadhi.

22. In Savikalpa Samadhi there is the Triputi or the triad; the knower, knowledge and the knowable.

23. Samprajnata or Savikalpa Samadhi is possible when there is Ekagrata or one-pointedness of the mind.

24. There is only a partial inhibition of the mind.

25. The Samskaras or impressions are not burnt. Hence the name Sabeeja.

26. When the Yogi meditates on the Sattvic mind itself, devoid of Rajas and Tamas, he attains intense joy. So it is known as Saananda Samadhi or blissful Samadhi.

27. The Yogi feels "Aham Asmi" or "I am." So, it is called Asmita Samadhi.

NIRVIKALPA SAMADHI

28. Nirvikalpa Samadhi is a condition of perfect awareness.

29. The knowledge and the knowable become one.

30. In Nirvikalpa Samadhi Yogi sees without eyes, tastes without tongue, hears without ears, smells without nose and touches without skin.

31. This is described as follows: The blind man pierced the pearl; the fingerless put a thread into it; the neckless wore it; and the tongueless praised it.

32. Nirvikalpa Samadhi is also known as Asamprajnata and Nirbeeja Samadhi.

33. There is complete inhibition of all mental functions. Hence it is called Asamprajnata Samadhi.

34. It can be attained only when there is perfect Nirodha or control of mind.

35. Here Samskaras are burnt in toto. Hence the name Nirbija.

36. Nirvikalpa Samadhi alone can destroy rebirth.

37. But, a mere glimpse of Truth cannot free you from birth and death.

38. You will have to be perfectly established in Nirvikalpa Samadhi. Then only will the seed of rebirth be burnt in toto.

39. When the Yogi has reached the highest stage of Nirvikalpa Samadhi, the Yoga-fire burns all the resi-

due of his actions. He at once gets liberation in this very life. He attains immortality, the highest or transcendental wisdom and eternal bliss.

40. The only Sadhana for attaining Nirvikalpa Samadhi is Para Vairagya or supreme dispassion.

41. Here the Yogi completely disconnects himself from the Prakriti and its effects.

42. The mind, intellect and the senses entirely cease to function.

43. There is neither sound nor touch nor form here.

44. All affections, viz., ignorance, egoism, likes and dislikes, clinging to life mundane, are destroyed now.

45. The Gunas, having fulfilled their objects of enjoyment, entirely cease to act now.

46. The Yogi has attained Kaivalya, or supreme independence or freedom.

47. He has simultaneous knowledge or omniscience now.

48. The past and the future are blended into the present. Everything is 'now'. Everything is 'here'.

49. The Yogi has transcended time and space.

50. All sorrows have ceased; all miseries have disappeared; the seeds of action are burnt; all doubts are dispelled. There is eternal freedom,

51. It is a state like the ocean without waves.

52. You now experience the exalted state of limitless joy and Immeasurable Peace.

53. This experience is Stupendous, Grand and Glorious.

QUESTIONS

1. What is Samadhi?

2. What are the forms of Savikalpa Samadhi? Define them separately.

3. What is Nirvikalpa Samadhi?

4. What are the experiences of the Yogi who has attained Nirvikalpa Samadhi.

5. What is the difference between Samprajnata and Asamprajnata Samadhi?

6. What is Jada Samadhi?

7. How can you attain success in Samadhi?

8. What are the obstacles to be removed?

9. What is the difference between sleep and Samadhi?

May you attain the Highest.
PEACE UNTO ALL BEINGS!
Om Santih! Santih! Santih!

APPENDIX

Appendix

EXPERIENCES IN RAJA YOGA

A Raja Yogi ascends the ladder of Yoga step by step. By constant practice of concentration and meditation, the mind becomes as transparent and pure as a crystal. It reveals any object to which it is directed. Just as a white crystal becomes coloured by the colour of the object placed before it, even so, the mind becomes one with any object presented to it. This process is known as Samapatti. The mind undergoes Tanmaya-Parinama: the modification of oneness with the object. This is followed by deep Samadhi.

SABIJA SAMADHI:

When mind becomes one with a gross object, with the confusion of word, meaning and idea, it is known as Savitarka Samadhi. In this state due to the presence of Rajas, the mind does not distinguish between the word, meaning and idea—the Vritti of the Chitta is not free from confusion and imagination. For instance, if you meditate on a cow, you think of the word, then the meaning of the word, and then your idea about it. The word 'cow' resides in the tongue. The object 'cow' dwells in the cow-shed. The idea of 'cow' exists in the mind. These three distinct things confused and appear to be one due to the rapidity of mental movement. By the practice of Savitarka Samadhi, Rajas is gradually removed. Rajas creates memory through the revival of past Samskaras. Memory brings association of relation, name, form, meaning, etc., of the object. In Nirvikalpa Samadhi the faculty of memory is checked. The object shines as it is, devoid of the confusion of word (name), meaning (form), idea, mentation.

With the deepening of the Nirvikalpa Samadhi the Chitta of the Yogi enters into the realm of subtle objects, such as Tanmatras—subtle ether, wind, fire, etc. A Yogi meditates upon the subtle objects with the help of time, space and attributes. The mind does not fix itself directly upon the subtle object. It sidetracks itself through the association of time, space, etc. This state is Savichara Samadhi.

When a Yogi is able to take the subtle elements out of time, space and attributes, and meditates upon them as they are, he attains Nirvichara Samadhi. The luminosity of Chitta increases considerably.

When the Chitta has waded through the ocean of gross and subtle objects, it shines with the Vritti of "Aham Asmi"—"I am," alone. Here the object of Samadhi is the Sattva-predominating Ahamkara or ego-principle. The Primal Ahamkara is the source of the eleven senses (five Jnanendriyas, five Karmendriyas and mind), the five subtle elements, and their effects, the five gross elements. This is known as Sananda Samadhi because of its joyous experience. This is the higher state of Nirvichara Samadhi.

In the highest state of Nirvichara Samadhi, the Chitta of Yogi shines with the Vritti of "Asmi"—"Am" alone. Sattva-Chitta or Asmita or Mahat is the support for this Samadhi. Asmita is the state of pure Chitta illumined by consciousness, containing the seed of Ahamkara (ego-principle). This Samadhi is known as Sasmita Samadhi.

All these six Samadhis are called Sabija Samadhis or Samadhis with seed or support. There is here support for the Chitta, either gross or subtle. The seeds of birth and death are not burnt up yet. These six Samadhis are lower Samadhis known as Samprajnata or Sabija, or Salambana Samadhis.

RITAMBHARA PRAJNA:

When Nirvichara Samadhi deepens, its highest state of Sasmita Samadhi manifests itself. A Yogi attains luminosity in the Chitta. The impurity of Rajas and the veil of Tamas are removed. Sri Vyasa describes this state:

"Having mounted on the palace of Prajna (intellect born of Samadhi), a Yogi who has destroyed his sorrow, sees others immersed in grief, just as a man from a high cliff sees others below."

The intellect born of this Samadhi is known as Ritambhara as it holds Truth (or is full of Truth). There is no trace if illusion, wrong knowledge or ignorance now.

Rita and Satya are synonymous terms, yet there is a little difference between the two. Satya is conceptual fact while Rita is perceptible fact. The term "Rita" has been used here to indicate the direct realisation of Truth.

Ritambhara Prajna surpasses all knowledge of the world, whether attained by direct sense-perception or inference, or through scriptures and the sayings of sages and saints. Because what is illumined by the intuitive intellect of a Yogi cannot be known by frail reasoning, or by gross sense-perception. Man gropes in darkness until he attains the light of intuition. Ritambhara Prajna is similar to Vivekakhyati.

VIVEKAKHYATI:

Asmita is the state of the Chitta which is illumined by consciousness and contains the seed of the ego-principle (Ahamkara). By the force of ignorance which abides in the trace of the Tamas of the Sattvic-Chitta or Mahat, the Purusha gets identified with the Chitta. The Asmita-Klesa or affliction of egoism is born consequently. It is this Asmita-Klesa that is the cause of other afflictions such as attachment, hatred and clinging to life, and also of all selfish actions and their fruits, births, life and enjoyments. Vivekakhyati is the discriminative knowledge between Purusha and Chitta, which destroys the Asmita-Klesa. The fire of knowledge burns up all the seeds of afflictions. Just as burnt-up seeds do not germinate, even so the Samskaras or impressions of afflictions do not fructify, burnt as they are by the fire of Vivekakhyati.

Viveka is discrimination between the true seer and the seen. Khyati means knowledge. Vivekakhyati is discriminative knowledge between Chitta and Purusha. In other words, it is the direct knowledge: "I am different from the body, senses, mind, intellect, etc."

Vivekakhyati is the highest Sattvic modification of the Chitta. Just as the reflection of one's dearest face in a mirror is not real, even so the knowledge of self that arises in the sublimest mode of the Chitta is not real. It is not Svarupa-Sthithi or resting in one's own Nature.

By the practice of Para-Vairagya or supreme dispassion a Yogi turns away from this Vritti also and rests in Svarupa or the essential Nature.

Vivekakhyati is also known as Prasankhyana, or discriminative knowledge or profound insight.

DHARMA-MEGHA SAMADHI:

"The Yogi who is dispassionate towards discriminative knowledge also, attains Dharmamegha Samadhi or the Samadhi called the cloud of virtue, due to the continuous flow of discriminative knowledge" (Patanjali Yoga-Sutras: IV. 29).

Dharmamegha means cloud of virtue. This is a significant name. It is also called because it showers the state of Kaivalya (absolute freedom).

When Vivekakhyati or discriminative knowledge is perfected, the Klesas exist as burnt up seeds, having lost their power of germination. Even the Samskaras of past births are burnt up. In the beginning, the Vyutthana or the outgoing Samskaras interrupt the flow of Vivekakhyati. When Vivekakhyati is intensified and perfected by developing Para-Vairagya or supreme dispassion towards all Siddhis, one attains Dharmamegha Samadhi. The Yogi has full illumination at all places and in all conditions. Those who run after

Siddhis are still bound. In their case the flow of Vivekakhyati is obstructed by the Vyutthana-Samskaras or outgoing impressions caused by attachment for Siddhis.

The fruit of this glorious Samadhi is the removal of all Klesas and Karmas. Klesas or afflictions are five: Ignorance, egoism, attachment, aversion and clinging to life. Karmas are three: White or pure, black or impure and mixed. One who has attained Dharmamegha Samadhi is a Jivanmukta, liberated-in-life. His actions are neither white nor black. He is free from the fetters of Karma. There is no fear of downfall for him. There is no possibility of rebirth. The seeds of Samsara are fried up in toto.

Dharmamegha leads to Kaivalya or absolute independence through Asamprajnata or Nirbija Samadhi.

PRASANTAVAHITA STATE OF CHITTA:

Samskaras (impressions) of Samadhi are more powerful than the Samskaras of outgoing states of the mind. By regular practice of Samadhi, a Yogi destroys all the outgoing Samskaras, called Vyutthana-Samskaras.

The practice of Samadhi creates powerful Samadhi-Samskaras. These Samadhi-Samskaras destroy the worldly Samskaras of Raga-Dvesha (attachment and aversion). With the destruction of the outgoing Samskaras, a Yogi experiences deeper Samadhi and generates more potency for destroying the worldly Samskaras of the Chitta. As this cycle goes on he attains

Vivekakhyati or discriminative knowledge. The impressions of Vivekakhyati destroy all outgoing Samskaras. But even the Samskaras of Vivekakhyati are checked by the practice of Para-Vairagya or supreme dispassion.

The Samskaras of Para-Vairagya are known as Samskara-Sesha (residual Samskaras), because they put a stop to all other Samskaras.

In Nirbija Samadhi, or the highest form of superconsciousness, the Samskaras of Para-Vairagya alone exist. These Samskaras are the controlling modifications of the Chitta.

The Yogi infers the increase in the controlling modifications of his Chitta (Nirodha-Parinama) by the experience of the gradual disappearance of the outgoing modifications in it.

The Gunas cannot exist without modification even for a moment. Two types of modification take place in the Chitta: (1) external and (2) internal. External modifications are through the diverse objective Vrittis of the mind, while the internal modifications take place in Sattva-Chitta, in the form of a peaceful and placid flow.

By the practice of Nirodha-Samskaras (controlling impressions) the Vyutthana-Samskaras (outgoing impressions) are checked. The Nirodha-Samskaras, being thus freed from the obstacles or impediments of Vyutthana-Samskaras, flow on in an uninterrupted succession in the Sattva-Chitta. This is known as Prasantavahita (peaceful flow) of the Chitta.

NIRBIJA SAMADHI:

In Samprajnata Samadhi there is some support for the Chitta, but in Asamprajnata Samadhi there is no support. Therefore, it is known as Nirbija or without seed (of future birth).

In the highest state of Samprajnata Samadhi, there is only one Vritti in the Chitta—the Vritti of Vivekakhyati, but in Asamprajnata Samadhi even this Vritti is checked by the practice of Para-Vairagya or supreme dispassion. A Yogi attains the Jivanmukti state through Asamprajnata Samadhi, which is the end of all duties and efforts.

Asamprajnata, Nirordha, Nirbija, Niralamba—all these terms refer to the highest superconscious state.

Just as fire, having consumed fuel, gets extinguished, even so the Samskaras of Nirodha-Samadhi, having destroyed all the Vyutthana-Samskaras, get automatically destroyed. Then follows Kaivalya or absolute freedom. The Gunas of the Chitta get absorbed in Prakriti.

SVARUPA-AVASTHA AND SVARUPA-STHITI:

Avastha is a passing condition while Sthiti is permanent establishment. In Nirodha-Samadhi a Yogi attains Svarupa-Avastha. But as long as he has not mastered the Nirodha state of the mind, he cannot be said to be established in Svarupa.

For instance a man of Vikshipta state of mind, after some effort, attains Ekagrata or one-pointedness. This is his Ekagrata-Avastha. This is not Ekagrata-Sthiti, because he is not yet established in one-pointedness, he being in the Vikshipta state only. He will be soon distracted by several Vrittis. Distraction is natural to him while one-pointedness demands effort.

An Avastha or state is attained by effort, but sthiti is a natural attainment. When the control of all the Vrittis of Chitta becomes natural and spontaneous by continuous practice, one should consider it to be Nirodha Sthiti or Svarupa Sthiti. Therefore Nirodha Samadhi has to be practised until one attains Svarupa-Sthiti.

A Jivanmukta is always established in the Atman. He is known as Sthita-Prajna (a man of steady wisdom). The Lord Krishna gives the description of such a sage in the second discourse of the Gita from the 55th Sloka to the end of the chapter.

Even while engaged in activities, a sage is ever established in his Svarupa or the Atman. He is ever in Sahaja-Samadhi (natural superconsciousness). He works as an instrument of the Lord to carry out His Will for cosmic welfare. He has no egoism, attachment or mineness. His bliss is indescribable. His glory is ineffable. His greatness is unfathomable. Our adorations to Him!

TWENTY HINTS ON MEDITATION

1. Have a separate meditation-room under lock and key. Never allow anybody to enter the room. Burn incense there. Wash your feet and then enter the room.

2. Retire to a quiet place or room where you do not fear interruption, so that your mind may feel secure and at rest. Of course, the ideal condition cannot always be obtained, in which case you should do the best you can. You should be alone, yourself, in communion with God or Brahman.

3. Get up at 4 a.m. (Brahmamuhurta) and meditate from 4 a.m. to 6 a.m. Have another sitting at night from 7 p.m. to 8 p.m.

4. Keep a picture of your Ishta Devata in the room, and also some religious books—the Gita, the Upanishads, the Yoga-Vasishtha, the Bhagavata, etc. Spread your Asana in front of the picture of your Ishta Devata.

5. Sit in Padma, Siddha, Sukha or Svastika Asana. Keep the head, neck and trunk in a straight line. Do not bend either forward or backward.

6. Close your eyes and concentrate gently in the Trikuti, the space between the eyebrows. Lock the fingers.

7. Never wrestle with the mind. Do not use any violent effort in concentration. Relax all the muscles and the nerves. Relax the brain. Gently think of your Ishta Devata. Slowly repeat your Guru-Mantra with Bhava and meaning. Still the bubbling mind. Silence the thoughts.

8. Make no violent effort to control the mind, but rather allow it to run along for a while, and exhaust its efforts. It will take advantage of the opportunity and will

jump around like an unchained monkey at first, until it gradually slows down and looks to you for orders. It may take some time to tame the mind; but each time you try, it will come around you in a shorter time.

9. *Saguna and Nirguna Dhyana:* To meditate on a Name and a Form of the Lord is Saguna-Dhyana. This is concrete meditation. Meditation on any form of God you like, and repeat His Name mentally. This is Saguna-Dhyana. Or, repeat Om mentally and meditate on abstract ideas like Infinity, Eternity, Purity, Consciousness, Truth, Bliss, etc., identifying these with your Self. This is Nirguna-Dhyana. Stick to one method. In the initial stages, Saguna-Dhyana alone is suitable for the vast majority of persons.

10. Again and again withdraw the mind from the worldly objects when it runs away from the Lakshya and fix it there. This sort of combat will go on for some months.

11. When you meditate on the Lord Krishna in the beginning, keep His picture in front of you. Look at it with steady gazing without winking eyelids. See His feet first, then the yellow silken robe, then the ornaments around His neck, then His face, earrings, crown of the head, set with diamonds, then His armlets, bracelets, then His conch, disc, mace and louts. Then come again to the feet. Now start again the same process. Do this again and again for half an hour. When you feel tired look steadily on the face only. Do this practice for three months.

12. Then close your eyes and mentally visualise the picture and rotate the mind in the different parts, as you did before.

13. You can associate the attributes of God, as omnipotence, omniscience, purity, perfection, etc., during the course of your meditation.

14. If evil thoughts enter your mind, do not use your will-force in driving them. You will only lose your energy. You will only tax your will. You will fatigue yourself. The greater the efforts you make, the more the evil thoughts will return with redoubled force. They will return more quickly, also. The thoughts will become more powerful. Be indifferent. Keep quiet. They will pass away soon. Or, substitute good counter-thoughts (Pratipaksha-Bhavana method). Or, think of the picture of God and the Mantra, again and again, forcibly. Or pray.

15. Never let a day pass without meditation. Be regular and systematic. Take Sattvic food. Fruits and milk will help mental focussing. Give up meat, fish, eggs, smoking, liquors, etc.

16. Dash cold water on the face to drive off drowsiness. Stand up for 15 minutes. Tie the tuft of hair on the head, with a piece of string, to a nail above. As soon as you begin to doze, the string will pull you up, will wake you up. It will serve the part a mother. Or, lean upon an improvised swing for 10 minutes, and move yourself to and fro. Do 10 or 20 mild Kumbhakas (Pranayama). Do Sirshasana and Mayurasana. Take only milk and fruits at night. By these methods you can combat sleep.

17. Be careful in the selection of your companions. Give up going to talkies. Talk a little. Observe Mouna for two hours daily. Do not mix with undesirable persons. Read good, inspiring, religious books (this is substitutive good company, if you do not get positive good company). Have Satsanga. These are all auxiliaries to meditation.

18. Do not shake the body. Keep it as firm as a rock. Breathe slowly. Do not scratch the body every now and then. Have the right mental attitude as taught by your Guru.

19. When the mind is tired, do not concentrate. Give it a little rest.

20. When an idea exclusively occupies the mind it is transformed into an actual physical or mental state. Therefore, if you keep the mind fully occupied with the thought of God alone, you will get into Nirvikalpa Samadhi very quickly. Therefore exert in right earnest.

About This Book

Life today is full of stress and strain, of tension a nervous irritability, of passion and hurry. If man puts i practice a few of the elementary principles of Yoga, would be far better equipped to cope with his comp existence.

Yoga is complete life. It is a method which overhauls aspects of human personality. Yoga is a system of inte education. The science of Raja Yoga is universal, i applicable to all.

The fourteen elementary lessons on Raja Yoga are enumeration of Patanjali's octagonal system which beg with ethical discipline and ends with the final dissolutio the individual perception in the cosmic consciousness. impossible methods are advocated herein. No allegia is demanded to a particular cult. Here indeed is shown way to live full and happy life to one's own perso advantage and usefulness to others.

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